

The Baptist Record

"THY KINGDOM COME"

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On hundred and fifty colleges in the United States accept knowledge of the Bible as a unit in entrance examinations.

One hundred divorces in a hundred and fifty minutes was the record of a court in Houston, Texas, on Dec. 18, according to the Baptist Standard.

Brother Tinnin who was for a while pastor of Fifth Ave. Church, Hattiesburg, has been called to Ruston, La. His brother is editor of the Louisiana Message.

Pastor S. P. Martin, after a few weeks services at Main Street church, Hattiesburg, has resigned to accept the call of the church at Middlesborough. We hope this fine church may be able to secure a man worthy of such a position without delay.

The recent Texas convention declared that all interdenominational movements have a dangerous tendency for our Baptist principles and urged our people to support our denominational program in Sunday school work, feeling that this program is in every way adequate and effective.

Dr. J. B. Phillips who conducted last year a chain of Bible Conferences in the South, begins this year with a conference at Macon, Ga. Jan. 2-16. Among the speakers will be Drs. J. M. Gray, W. B. Riley, Wm. Evans, W. Leon Tucker, Henry Ostrom and Richard W. Lewis. Professor E. L. Wollage will conduct the music.

In the Pastor's Conference in Memphis recently one of the brethren told of a disagreement between husband and wife in his congregation. One of the parties asked him to recommend a lawyer as he was asking for a divorce. The lawyer recommended secured a reconciliation between the husband and wife and avoided the divorce. And the best part of it is there are other good lawyers in the world yet.

Dr. Wm. Lunsford is happy to make the announcement that Mr. Jno. D. Rockefeller has given another \$100,000 to The Relief and Annuity Board for the benefit of the old preachers of the Southern Baptist Convention. This goes to the endowment fund, the interest to be used from year to year. This makes all our people happy for the old preachers are on our hearts and have not received the attention they deserve. Mr. Rockefeller has given away many millions and in all his gifts has shown a spirit of wisdom and genuine Christian love.

The story has been going the rounds of the pulpits and some preachers have told it melodramatically and tearfully about a little boy who was down on his knees supposed to be praying. Someone listening heard him repeating slowly the letters of the alphabet. He was asked why he did this and replied that God knew how to put the letters properly together and make a good prayer out of them. This story is amusing or nauseating. God does not expect us to be imbeciles when we pray. There would be just as much sense in mewing like a cat or barking like a dog with the understanding that God could interpret it properly to suit himself. It is the same foolish notion that makes a Romanist rattle off a string of prayers as he counts his beads. We must worship God in spirit and in truth, that is with our minds in accordance with the revelation he has given us of himself. He says, "Ask what ye wish and it shall be given you." Moral, don't pick up a pretty or pathetic story for an illustration and pass it on unless it has sense and truth in it.

THE WRITING.

"What I have written I have written."—John 19:22. Time reaches forth his scrawny hand and grasps The book which I have writ; then keys the clasps, And places it upon the Shelf of Years. In vain I plead with smiles, entreat with tears, That I may make erasures here and there; May write, "a cup of water," or "A Prayer." With meaning, mournful sigh he turns away: "What thou hast written has been writ for aye."

MARGARET McRAE LACKEY.

Brother A. F. Gordon has been called to Moss Point and is already on the field. He goes from Hernando.

Don't let the year close without sending in your renewal to the Record. Send it now. Our rule forbids the continuance of any subscription at the expiration.

An organization of Jews in New York city proposes to raise three and a half million dollars and use it to prevent Jews from becoming Christians. This is a fine testimony to the power of the gospel. We are always encouraged when the devil gets scared.

In Atlanta a simultaneous evangelistic campaign will be conducted next spring in the Baptist, Methodist and Presbyterian churches, possibly others also. We hope they will have a great spring cleaning.

The Editor of the Record would greatly appreciate copies of the Record for May 6, 1920, which are necessary to complete the files in the office. Some irresponsible party seems to have carried off what we had. If you can furnish this copy, we will be truly grateful.

A new society has been born, the Society of the Open Bible. If you wish to join, just keep your Bible open in your home or office and memorize a verse every day.

W. F. Yarborough, Jr., who has been with the Alabama Baptist and active in the B. Y. P. U. work in South Side Church in Birmingham, becomes assistant pastor to Dr. Theo. Whitfield at First Church, McComb.

The Baptists of Mississippi have the most nearly democratic organization of any people we know about. Every church in the State is entitled to send a messenger to the State Convention. Every District Association in the State nominates its own member of the Convention Board. If the Convention doesn't suit you in what it does, or if the Convention Board does anything that you don't like, your own people did it and there is nobody else to blame.

On our table is the Hundredth Anniversary Number of the Christian Index. Georgia Baptists have reason to be proud of their history with the making of which the Index has had much to do. This anniversary number is a worthy portrayal and fruit of their great history and of the Baptist faith. It is not only beautifully gotten up, but contains material which any reader will do well to treasure permanently. Mississippi was once a part of Georgia. Many Mississippians have Georgia forbears in the flesh and in the spirit, and we can glory in their past and rejoice in the faith and energy that makes a paper like the Index.

Brother A. D. Muse of Clinton writes that he will be glad to put any half-time or fourth time church looking for a pastor, in touch with a suitable man, now a student in Mississippi College.

The superintendent of one county prison in New York, Onondago, says that prohibition will save the county fifteen or twenty thousand dollars a year in operating expenses.

A woman missionary in Japan, who had worn her "best dress" for six years and her next best dress for seventeen years, was sent a hundred dollars by her son in America to do with as she pleased. She gave half of it to the famine sufferers in China.

A crippled Japanese boy crawling along the street heard music and crawled into the room to find what it was about. It proved to be a Christian Sunday School. They gave him literature whose reading led to his conversion. Now, though still crippled Mr. Iwakiri is superintendent of three Sunday Schools.

A Russellite preacher is now announcing that those who live till 1925 will never die. For many years we heard these same humbugs declare that the world would come to an end in 1914. When it didn't happen, then they said it amounted to the same thing that Wm. Hohenzollern started a big war in that year.

The Syrian Protestant College has had its name changed to the American University of Beirut. This is the style now to take away anything in a name that is offensive, not to say distinctive. This makes us ask won't somebody who knows how to write a good article for the Record on "The Offense of the Cross."

Dr. W. N. Johnson, retiring mission secretary of North Carolina will locate as pastor at Badin in that state, a great industrial center, a new town, and will endeavor to work out his plan of a Christian school of stewardship applied to industry. He has a vision (or something) which he thinks is the most important feature of applied Christianity in the present age. We shall watch his work with interest.

The Mississippi River had too many mouths even for so big a river. The waters were dissipated over a wide area making a channel too shallow for the heavy traffic up stream. The remedy for it was to narrow the outlet which Mr. Eades did by jetties forcing the water to cut a deeper channel and opening the way for the increase of commerce. So the expression of our Christian life and experience may sometimes be too diffuse and hence shallow. Something must be kept in the heart just as it was said of Mary when visited by the shepherds at the manger. (Lk. 2:19. Mary kept all these sayings, pondering them in her heart. Things do not stay in our hearts which run too lightly off our tongues. There were some people healed by Jesus to whom he said, "Tell no man." The story is told that in a testimony meeting where a number of young girls had stood up to testify that a more mature young woman was urged to say something. She rose and quietly remarked that she "had somewhere read of a strange fish whose body was all head and whose head was all mouth." It is our duty to give proper expression to religious emotion and to both testify and exhort. But there is a certain reserve of Christian experience that must not be run through the mill to feed others, but preserved as the seed corn of our own Christian life.

Pastor R. A. Eddleman goes from Belzoni to Lambert.

A good church in another state sought the services of Pastor Theo. Whitfield, but though offered a larger salary he chose to remain at McComb.

The Virginia General Association recommended that none be employed in the faculty of a Baptist School who would not declare his belief in the deity of Christ and the inspiration of the Bible.

"It is said that the world's 'bread line', that is people in need of bread would reach around the earth today, giving two feet to a man. What are you doing to relieve it?"

Readers of the Watchman Examiner have missed the editorials of Dr. Curtis Lee Lewis, who is now recovering from an experience of two months or more in a hospital. He will come back with a new experience with God and a deeper note in his messages.

A great deal of the criticism of Californians by people on both sides of the Pacific Ocean is half baked. The Californians in refusing land titles to Japanese are only doing what Japan has done for foreigners through all the years. There's an old proverb about sauce for the goose.

Arkansas Baptists have a hospital at Pine Bluff which has been in operation for nine months and has earned \$3,000 over expenses, besides some accounts due. They have also practically an entire block in Little Rock for another hospital which is assured. They are preparing to take over still another at Hope.

Pastor J. E. Wills of Louisville, has seen something of the suffering in China and his heart is full of compassion for them. A few words from him on a recent Sunday brought an offering from the church of \$271.15 and a check was promptly sent to the Foreign Mission Board in Richmond. He says this a good time for the churches to prove that they have not failed.

A young preacher once remarked to John Wesley, with whom he was visiting, in a home of luxury, "Not much self-denial here." "No," replied Wesley, "But a fine opportunity for its exercise." So we have felt recently in the world wide breaking down of moral restraints, shown in so many ways. Selfishness, greed, sensuality, violence and money madness are rampant. But it is the finest opportunity in the world for the manifestation of genuine Christianity. We are to be "as lights in the world, holding forth the Word of Life."

Our people are sickened by accounts of whole tribes in India who feed on carrion, on carcasses of horses, or cows that are thrown away to be consumed by buzzards. It is horrible to learn that there are such human beings in the world. But what shall we say of those, and do angels thing of those, in our own land who revel in filthy speech and roll obscenity under their tongues as a sweet morsel. We may pity the poor hungry Hindoo who feeds on putrid flesh till he becomes a stench in the nostrils, but we must abhor the dirty scoundrel who without excuse or reason fills his mouth and his mind with speech reeking with rottenness and profanity. What can wash away this sin? Nothing but the blood of Jesus.

Dr. J. B. Lawrence, secretary of the white Baptist State Convention Board of Mississippi, after serving seven years, very successfully, has tendered his resignation to take effect the first of January, and has accepted the pastorate of a large church in Shawnee, Okla. The colored Baptists of Mississippi can never forget Dr. Lawrence, and will ever be grateful to him, for what he induced his board to do for them, and their prayers and good wishes will follow him in his new field. Dr. R. B. Gunter has been elected to succeed Dr. Lawrence as secretary, and he is no less broad-gauged Christian leader, who will be ever ready to extend the helping hand to our people.—From the organ of the colored Baptists in Mississippi.

The following from the Baptist Messenger shows Mississippi leads all the rest:

Rev. Bryan Simmons gives up the work at West that he may accept a call to Goodman, nearer to him.

You may get a trial subscription to the Sunday School Times of Philadelphia, ten weeks for 25 cents and it is a good investment. Do it and you will thank us for the suggestion.

Dr. E. P. Kennedy, for a long time pastor of Central Presbyterian church, Beaumont, Texas, was recently received in the First Baptist Church, was baptized and ordained and is now ready for a Baptist pulpit. So says the Baptist Standard.

Bishops of the Methodist Episcopal church have advised the Inter-Church World Movement to liquidate and evaporate as soon as possible. They claim that their church has contributed nearly a million and a half to the movement "without receiving any considerable financial benefit."

There is a Women's Missionary Society of thirteen in a church of Choctaw Indians, in Leake County, making a quilt, the money from whose sale will be sent to feed the starving people of Europe.

The keeper of the British Crown Jewels has discovered that the magnificent aquamarine, which adorns the crown of King James II, is only a piece of colored glass. Poor simpleton was he "stung" or did he do the stinging.

Rev. W. H. Morgan has resigned at Leland and will begin work at Marshall, Texas, early in January. Brother Morgan will be greatly missed in Mississippi where he has been a leading pastor and one of the strongest denominational forces in the state. He was pastor for eleven years at Shaw and for several years at Brookhaven, where he led in the building of a magnificent church building and developed a strong organization. May the Lord greatly use him in the great state of Texas.

In the Southern States the proportion of members of Baptist churches to the population, including negroes according to the latest census reports, is as follows: Alabama, 1 in 5; Arkansas, 1 in 8; Florida, 1 in 11; Georgia, 1 in 4; Kentucky, 1 in 8; Louisiana, 1 in 8; Maryland, 1 in 44; Mississippi, 1 in 3; Missouri, 1 in 11; New Mexico, 1 in 500; North Carolina, 1 in 5; Oklahoma, 1 in 12; South Carolina, 1 in 4; Tennessee, 1 in 8; Texas, 1 in 9; Virginia, 1 in 5.

Pastor B. F. Whitten had planned a round up campaign for his church at Coldwater, Mt. Zion, Hickory Grove, Ebentzer and Arkoutla, but the work was cut short after Sunday by the bad weather and muddy roads. He and Missionary G. H. Boone carried Brother J. R. G. Hewlett and the editor to Mt. Zion and Hickory Grove on Sunday. Both places had all-day services. This writer had the privilege of preaching three times and making a talk to the Sunday School in the morning and the B. Y. P. U. at night. At Hickory Grove the afternoon service was in the rain but the people were game through it all. The walls of the new church are up but the roof is not on. They are pushing it to completion.

In the *Daily Maroon*, a paper that circulates among the students of the University of Chicago, there recently appeared a rebuke, evidently written by a student, of those professors who antagonize the Christian faith of their students. In the course of this article, the writer is quoted as saying: "Can our university afford to train young people to serve the world by destroying faith in the greatest Servant of all? It is their personal privilege to deny Christ's divinity if they can find spiritual satisfaction in a purely human Christ, but it is not their privilege to tamper with the faith of those to whom the name of Jesus means something higher than that of John Locke or J. S. Mill."

L. D. Posey returns to his former pastorate at Winfield, La., from Tyler, Texas. Should have come all the way back to Mississippi.

Rev. J. B. Perry, an ex-Mississippian goes from the pastorate at Gibbons, La., to become missionary in Banner Association in Oklahoma.

A Korean missionary says that in his country the whole church is at Sunday School. We have somewhere heard that it is practically the same way at prayer meeting.

Dr. A. J. Rowland, for about twenty years, Secretary of the American Baptist Publication Society, passed away December 12th. He was a good man and mightily used of God.

Arkansas Baptists added two new academies to the number of their schools in the past year. They belong to the mountain school classification. They also propose to put six enlistment men and five evangelists in the field.

The church at Fernwood has called Rev. L. Bracie Campbell to succeed former pastor, A. D. Muse. Brother Campbell is attending the Bible Institution in New Orleans and has given up the care of the churches at Terry and Star.

How would it do to have this year on the day preceding the State Convention in Jackson, a ministers' and layman's conference, giving half the day to the laymen instead of taking the whole day for a preachers' conference, as hitherto?

Among the speakers expected are Rev. W. H. Griffith Thomas, D. D., and Mr. Chas. G. Trumbull, recently returned from China; Dr. R. A. Torrey, Dean of the Bible Institute of Los Angeles; Rev. A. C. Dixon, D. D.; Rev. Dr. Scarborough, president of the Southwestern Baptist Seminary, Fort Worth, Texas; Rev. A. C. Latham of Chester, Pa.; Rev. Dr. Woolston of Philadelphia, and others.

We gather from reading the editorials in the Sunday School Times that the World Sunday School Convention in Tokio struck Christianity a blow from which it will not soon recover. Small wonder that native Japanese Christians regarded the burning of the new hall in which the convention was to meet, the judgment of God.

Dr. James M. Gray, Dean of the Moody Bible Institute of Chicago, has issued a call for a Christian Workers Conference to be held during "Founder's Week" at the Institute, February 1 to 5 inclusive. He announces it as a conference, not so much for teaching and preaching, as for prayer for the filling of the spirit, and for revival among the people of God everywhere. The prayer leader will be Mr. Thos. E. Stevens of the Great Commission Prayer League.

Jesus said, "Let these words sink into your ears." What resistance men give to the word of God! Why don't we let it sink down into our ears? What a time the Lord has trying to get his word into our heads and hearts! One reason is we have our minds made up as to how things ought to be, and it is hard to change. It was very difficult for Jesus to get the disciples to understand that he was going to be crucified. They had such a different notion of the Messiah. Jesus told them over and over again, and said, "Let these words sink into your ears." But they understood not this saying, and it was concealed from them. So often we wish the truth to be otherwise. It is contrary to our traditions. It is destructive of our plans or our pride. It condemns our ways and crucifies our nature. We are unwilling for it to be as God says and we try to fix it up otherwise. If we would only let his words sink down into our ears! If our heads were less thick and our hearts less hard! How like the soothing ointment on the sore would his truth be to us! How like the sunshine on the hills! If we only would receive it, he is so anxious to teach us and help us. "Spirit of God our teacher be; showing the things of Christ to me."

TWO WEEKS IN WUCHOW.

Although we had most interesting visits in several Chinese ports on our way here, my little niece did not think we had gotten to China until we reached Wuchow. It was a bit like that for me, for since my brother came here eight years ago I have been thinking of Wuchow as at least four-thirds of China. It took a real Chinese meal with chop sticks to make me realize I was in China. Even if Cornelia would persist in telling me that I had some bamboo sprout on my chin or some rice on my cheeks somewhere, I got through my first meal without wounding myself nor having further mishap than getting about as much rice in my lap as I got to my mouth.

Naturally the thing of most interest to me in Wuchow is the Stout Memorial Hospital. It is a beauty!! My brother testifies to splendid progress having been made during his furlough. Who could help but thank God for an institution where an average of more than a hundred sick people are treated and taught about Jesus every day? About sixty beds are occupied all the time by in-patients, while scores come daily for treatment and drugs at the clinic. They always hear the Gospel before leaving.

One morning I went with the doctor into a patient's room and there I saw a beautiful young Chinese woman about twenty years old, whose every feature and action showed wealth, culture, and social standing of a high degree. While the doctor was making his examination, I noticed about twenty-five little picture cards arranged in rows on the bed. They were, like the cards we give out at home to the children in the beginner's department of the Sunday School. Dr. C. Hung, the lady doctor in the hospital had been there explaining from those pictures the story of Jesus. I was interested so I asked other questions, and I learned that she had come from another province, where she had heard of the Gospel only once but did not understand the sermon she heard then. Though she was twenty years old, wealthy, and cultured, she was but a beginner learning about Jesus as a child must learn. The doctor told her for me that my people in America are earnestly praying the Heavenly Father for her that she may learn to love Jesus and know Him as her Savior.

And again. One morning the doctor showed me a poor little suffering bit of a girl who had been picked up on the streets by one of the native Christians and brought to the hospital. Doubtless she was a slave girl and was taken seriously ill, the owner threw her out to die rather than be bothered with her. The same gentle care was given this little outcast bit of suffering humanity as was given the lady of wealth in the private room. I thought of Him how he said, "Inasmuch as ye have done it unto the last of these," and I thanked God for Southern Baptist gifts that made possible a place in this far away heathen city where the rich and the poor are given medicine and the Message.

Sunday morning at Sunday School I saw the most convincing testimony to the power of the Gospel that I have ever seen anywhere. As we entered I was shown a large class of little boys and girls just corralled in off the street. They were dirty, ragged, poorly clothed, dull, sad, and greasy looking. Many of these mere children had little babies strapped on their backs which they were forced to carry all day, and most of the babies had heads literally covered with sores caused by unsanitary conditions and neglect. Truly it was a pathetic sight. Then we went into another class of children about the same age, but these had clean clothes, bright eyes, eager faces, and pleasant smiles. The difference was that the latter had heard the Gospel, were trusting Jesus, and most of them were in our mission schools here. There is no denying such a testimony as that.

It was my pleasure to meet in the Canton language school, Bro. Rex Ray who is preparing to come to this province as an evangelist.

At present there is not a single ordained Baptist missionary in Kwangsi province of eight million people who is giving his time exclusively to evangelistic preaching among the Cantonese speaking people. Splendid work is being done by our lady missionaries in evangelistic work, and our institutional work is prospering gloriously, but my hope is that in the future more young preachers may feel called to come out to do evangelistic work solely, to hold protracted meetings, and to help our many native preachers with evangelistic fire and zeal for winning the lost. May the Lord bless Bro. Ray when he gets into this great field, and lead many more ministers to take up this important work.

Our hearts were saddened beyond measure at the tragic accident which took away our little four-year-old missionary Robert Stanley Beddoe. His parents could never have so bravely stood the sorrow of putting to rest in a foreign land their only son, but for their deep devotion and faith in Him in whose name they minister to the needy here. They say that each day Robert Stanley prayed for the Chinese, so all of us determined to take up his prayer and pray with renewed faith to Him to whom all power has been given. It would be gloriously fitting for some man to whom God has trusted means to put the sadly needed third story on the hospital as a memorial to this fine little boy. And there is also great need for a large clinic building where these scores of day patients can come, hear the gospel, and get the necessary medicines. Surely God will work out His own good will in this act of Providence.

As we were coming back from the foreigners' cemetery where we conducted the funeral services, a boat full of Chinese lepers came alongside our launch, asking us for money. Surely no Christian could ever see that sight for the first time without feeling for them some of the compassion Jesus felt when He cured the lepers in body and in soul. It is interesting to learn that some of our missionaries here are taking active steps towards securing an island where all these lepers may be isolated, cared for, and preached to.

The day for my leaving Wuchow is almost at hand. I am profoundly grateful for the privilege of knowing our faithful missionaries here, for the bright hopeful future for Christianity in this needy land, and more especially for a Gospel that is powerful enough to drive away heathen darkness, break down idols, destroy superstition, break up oppression, clean up filthy streets, relieve suffering, cheer saddened hearts, make happy homes, and wash away the guilt of sin.

ROLAND Q. LEAVELL,

Pastor, First Baptist Church.

Oxford, Mississippi.

SOUTHERN BAPTISTS AND RELIEF WORK.

J. F. Love, Cor. Sec'y.

The world is perhaps today as it never was in any other day of its history full of suffering. Millions in China, in Europe and the Near East are breaking their last crust and wearing the last thread of clothing to rags. Millions are hungry and cold. Several organizations are seeking funds from our people, our churches and our Sunday schools for the relief of this suffering. We have no knock, for any of these and do not question the motive behind them. Indeed we rejoice in such expression as these organizations give of the humanitarian and Christian spirit of America in response to the need of the world. The Foreign Mission Board of the Southern Baptist Convention is, however, distributing relief in some of the most destitute sections of these vast areas of suffering, and we are prepared to dispense relief at the minimum of expense because our own people who live in the midst of the suffering are organized and ready to distribute what we send without remuneration. The writer believes, therefore, that Southern Baptists will do well to send their relief contributions quickly and directly to their Foreign

Mission Board. Some of our Baptist people have, especially in Europe, been discriminated against as have the Jews. The Foreign Mission Board will seek to relieve these cases of discrimination first, but will not limit its charity to Baptist people. We shall try to express the compassions of Christ for every creature who is without relief from other sources.

Pitiful letters are coming to our desks these days, of preachers without shoes; of others trying to preach but with voices too weak to carry the message for want of strength due to insufficient food; of children barefooted and hungry; of destitute women, many of them widows, etc. We cannot ask our papers to carry these numerous pathetic accounts of suffering. We must consider the matter of space for appeals.

Over against these pathetic and heart-breaking communications which come from the fields of want, are the increasing number of letters with contributions which are coming from Southern Baptists. One has to sit at a desk like mine these days to understand how vital in the Christian experience among our people, how dominant the tender spirit of brotherhood, how unselfish men and women are. Sometimes the evident luxury and lamentable worldliness about us starts up doubts of the reality of Christian profession, but a great call like this which is contained in the need of our suffering brothers and fellow-creatures brings forth a response which rebukes us and stirs again our hope for the world and our confidence in our fellowmen. God bless every one who responds to this great need, among them are many widows and children in the homeland who are sharing with widows and children in other lands their Christmas savings. The spirit of Jesus is alive among Southern Baptists.

The Board has already forwarded \$60,000 drawing on its regular funds for much of this.

FIRST HUNGARIAN BAPTIST CHURCH

New York, December 13th, 1920.

Rev. J. F. Love, D. D.
Richmond Va.

It was a great pleasure to me, meeting you last week and discussing the great subject how to help our brethren in Hungary.

We Christians in this blessed rich country of America, do not realize the desperate need of our Baptist brethren of Hungary. I am constantly receiving letters from Budapest and other parts of Hungary. The ministers of the gospel are appealing to us for material and spiritual help so earnestly that I cannot keep silent. If you would go to Hungary, you would see more children with bare feet than in shoes. In winter time their little feet and bodies are wrapped in rags and not only the little ones but the grown people also.

We have 10,000 Baptist people in the present Hungary and more than 10,000 in the occupied territories. They are not receiving help from any other sources except from us American Baptists.

Their cry for help was so strong upon us that the Hungarian Baptists of America, in spite of numbering less than fifteen hundred, have sent up to the time of this writing forty cases of clothing. We have sixteen more ready to be sent at once. But what is this supply compared with the need of the thousands of naked ones?

We therefore appeal to you American brethren in the Lord. Will you collect the clothing you can spare, anything wearable, shoes, stockings, underwear, coats, dresses, bedding, and sent to Miss Margaret Lackey for shipping directions. Let us give a Christmas gift that will be greatly appreciated even if they receive later.

Just one incident. Not long ago I received a letter from Brother John Polgar, a minister of the gospel, who is a faithful man of God. He writes, "I receive four hundred crowns (amount 22c in American money) and when it arrives I do not know what to do with it. We have no clothes to wear or fuel to burn and do not know what will become of me and my family." This is only one case but there are many similar to it.

What a great opportunity to do good to our own household.

N. DULITY.

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EDITORIAL.

HIS EXCELLENCY.

In America we profess to have renounced all titles and left them like shells on the shores of the old world when we came to live on this side the Atlantic. But we have grown a crop of our own, running all the way from Mister, through Doctor, Reverend, Professor up to His Excellency. The whole bunch of them, when applied to mortals here below, is like a bunch of felles from a past period. They are sometimes a convenient method of locating a man, just as his street number or post office box. But as an effort to give distinction among brethren and among genuine Americans they are a red rag shaken in the face of a bulk from Bolshevikia. One is your Lord and all your are brethren.

This brings us to where we wish to begin. Peter speaks of not simply "His Excellency," but he puts it in the plural, very properly, "His Excellencies." True he is not using it as a title, for titles may be very meaningless, but he employs it to designate qualities that stand behind a title and give it worth. You will find it in the first epistle of Peter (2:9). It is one of those words the translators have trouble with because it contains more meaning than can be put into any one word of our language. The King James version renders it "praises," but the American Revision says, "That ye may show for the *Excellencies* of Him who called you out of darkness into his marvelous light."

The word is one which sums up the highest estimate of character. Often it is translated virtue, which is the highest type of manhood. Among the Romans the highest quality of manhood (virtus) was courage and so it is sometimes translated. The Greek word is probably related to the name of the God of war, namely Ares, and the root is probably the same as the first syllable of Arian, for the Arians regarded themselves as the superior race, as we do yet. There is therefore an element of comparison in the word (Arete) just as there is in the Latin word "Excellency," which we have borrowed.

The character of God as revealed to us is that of superiority to that of any other object of worship among all the nations, also of superiority to any and all of his creatures. He transcends all his created universe. Therefore he is a worthy object of our worship. The person of Jesus also excels that of all other men, whether they be prophets or sages or teachers or law-givers. His teaching excels that of others, just as his character is above all. He is "crowned with a glory and honor." For good cause, "God hath highly exalted Him and given Him a name which is above every name." He has "ascended far above the heavens." He is "far above all rule and authority, and power, and dominion, and every name that is named, not only in this world but also in that which is to come. And he put all things un-

der his feet, and gave him to be the head over all things."

His excellency is first in character and secondly in his position. Being superior in his person, and character and work accomplished, he is given excellency in the place he occupies. He is thus the object of our reverent worship and of our imitation. This last is the idea in the epistle of Peter where we are told to "show forth the excellency of Him who called us." We must demonstrate the excellency of the character and teaching of Jesus and his work by excelling others in our manner of life. Jesus showed plainly that he meant his followers to be in an entirely different class from others by their conduct. He said, "If ye salute your brethren only, what do ye more than others. If ye love them only that love you, do not even the publicans the same? Except your righteousness shall exceed the righteousness of the Pharisees, ye shall in no wise enter the kingdom."

SEARCHING SCRIPTURES AND SEARCHING HEARTS.

Here is a double search light, for we are told in the Bible to search the Scriptures; and we are also told that God searcheth the heart. To search is to seek and inquire minutely into anything. That is the proper way to read the Bible. So many read it like they eat, a hasty breakfast just before running for a train. Food that is bolted and gulped down will do us little good and will most likely produce indigestion, taking away the appetite for meals thereafter and making it exceedingly difficult to get any pleasure or benefit from eating until this trouble is cured. So the hasty and inconsiderate reading of the Bible will not bring the blessing it was intended to give, but may have the effect of turning us away from it. Better to take a short passage of scripture and read it slowly, even memorizing it, than read a long passage hurriedly. Don't hurry over it, but study the words, linger over them; read it aloud; ask yourself what it means; talk over it with somebody else. It is good to read more than one version for this will set you to thinking. Better still if you can read the New Testament in the language in which it was written. One reason this will do you good, is that it will take you longer to read it. It is better to search the scriptures that you may yourself know what it means than to study it that you may be able to teach somebody else.

Now while this searching is going on, there will be another searching in process. The Bible is God's search light shining into our hearts, as He opens this door and that in the closet of our thoughts. He will move around the furniture of our souls that he may find what is hidden or the dust that has accumulated there. He will turn over this thing and that to look under it and sweep behind it that we may be cleansed. Jesus said "Already ye are clean through the word which I have spoken unto you." Again he prayed, Sanctify them in the truth; thy word is truth."

Long ago the Psalmist prayed, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." This searching work God does through his Word. Every man knows the delightful sensation of having his face and hands washed after a night's sleep or a day's work. That is the way one feels when he has dipped into the pure depths of the Word of God and the soul is refreshed. "Happy is the man whose delight is in the law of Jehovah and on his law doth he meditate day and night." Give it a trial.

Virginia Baptists, finding that the 75 Million Campaign did not provide for all their needs, are out for an extra million dollars which they propose to use in establishing another Junior College for boys and young men in the Southwestern or mountain section of the state.

THE BREASTPLATE.

Christian people will never cease to joy in the study of Paul's description of the armor, "The whole armor of God," which he bids us put on, in the sixth chapter of Ephesians. Each piece is worthy of careful study, and, what is more, is a necessary part of the Christian soldier's equipment.

The one to which attention is here called is the breast plate, the breast plate of righteousness. Every piece of the defensive armor covers some vital part of the body, or some part absolutely necessary to locomotion. It is not strange that the most vital part and the one most easily vulnerable should here be covered by the breast plate of righteousness. The chest contains the vital organs. Of course the back is not supposed to be turned at any time to the foe. The breast plate therefore is second to none in its importance in all the soldier's outfit.

In the case of the Christian the breast plate is Righteousness. The righteousness here spoken of is not any vicarious or substitutionary righteousness but the Christian's own character. Paul has a great deal to say of the righteousness of Christ being made available for us and being our hope of salvation. It is quite common and proper to appeal to Paul's letters in proof of the Christian doctrine of salvation through Christ alone. He speaks clearly and often to this effect and it is a doctrine whose value cannot be measured. But Paul like the other writers of the New Testament insists that Christ not only provides righteousness for us but requires and produces righteousness in us. This latter is the kind of righteousness he says is our breast plate.

There is no questioning the fact that Satan our adversary is going to launch at us every death dealing weapon he can devise. Our characters are going to be assailed and an effort made to wound and cripple us and destroy our ability and efficiency for service. It is a common saying that when a man runs for a political office, his opponent will bring to light every weak place or every wrong doing in his past in an effort to discredit him before the public and cripple him in the race. An opponent is not often overscrupulous in his method of attack or over nice in the charges that he makes. If there is any wrong doing or mistake in the past it is likely to come out at a time like that. Now Satan will employ every device to hurt or destroy the usefulness of a Christian. What will make us proof against his assaults? One of the things which God's Word declares a necessity in a time like this, is the "breast plate of righteousness." A righteous man will not be afraid. He has no skeleton in the closet which could be disclosed. If it is "conscience that makes cowards of us all," it is only when there is a consciousness of wrong doing. A man is in a pitiable plight when he is afraid of his own record. There is no more miserable spectacle than the man who is always troubled because he is afraid people will find him out. There is no greater sense of security than the knowledge that we have nothing to conceal. "He that doeth the truth cometh to the light that his works may be made manifest that they have been wrought in God."

But what of a man who has a past of which he is afraid? Is there any provision for him? There is an immunity both in the fountain filled with blood. There is forgiveness with God. The blood of Jesus Christ his Son cleanseth from all sin. We may begin anew with God and the world. He who forgives and cleanses is able to keep us from falling and present us without blemish before him in love.

Rev. W. S. Blackman, Jackson R 3, has accepted the Sardis church, Copiah County, and has some time which he could give to other churches nearby.

The Presbyterian of Philadelphia says, "Not for a thousand years has there been such a wave of Satanism as now." The devil shall be loosed for a season.

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

SALUTATORY.

OUR MOTTO.

"Not my will, but thine, be done." Lu. 22:42.

May it please the Baptist constituency of Mississippi to join me in making these words of the Lord our prayer until this great state of ours becomes a worthy example for our sister states in kingdom efficiency, and a light whose healing power shall be felt into the ends of the earth. Such will be when His will, and not ours, shall be done.

WHY WE ARE HERE.

Had we been told four weeks ago that any persuasion could have resulted in the present order of the Convention Board work, never could it have been believed. Only a year ago we were writing our "Valedictory," giving up general work, never to take it up again, for we wanted to be in the pastorate and to be at home, evermore. The task which was undertaken for the Education Commission was completed; the colleges being without room for students, it did not seem wise to go out for others who would be turned away for lack of room, and our program for the next five years made it difficult to obtain additional funds for our schools. So, the next most needy field to that of our schools is the country church. This made its appeal and we answered, and this has been one of the most enjoyable years of our life. We had no desire to change. No other pastorate would have caused us to move. The people in the country, as well as in town, are intelligent, responsive, and will meet their obligations. And the only reason for the change was the overpowering conviction that the Lord was leading where we did not want to go. We were brought face to face with what we believed to be his will, and to have rebelled would have been to close the door in his face when we would seek him in prayer. We were afraid to rebel. Besides, there was another appeal made, when we thought of what we had been working towards for ourselves. The appeal was this: "Lovest thou me more than these?" Now, we have no plans of our own. It is enough, if only we may know and do His will. Already we have found that herein lies joy and peace. We desire to be teachable in order that we may receive the wisdom which comes from above.

OUR POLICY.

First, our policy shall be a conservative one. We shall strive to cause every man's dollar to witness just as far for Jesus as it is possible for it to go. For our dollars are missionaries; we send them that the life of Christ in us may be made known where we cannot go. We want every dollar spent, to produce a dollar's worth of kingdom service. We do not want, however, that this conservatism shall be at the expense of efficiency. For the most expensive labor is inefficient labor.

In the second place, our policy shall be an educative one. No denomination has more to gain from education than Baptists have. We should no longer look at God's word through smoked glass. Let us see it face to face. Our people should know the doctrines of our church (yes, the masses of our people,) so well that we shall not be ashamed of our claims. Denominational intelligence should reach out to the remotest church and to the obscurest section. While we have more to gain from knowledge than do other denominations, we have more to lose from ignorance. Hence, it shall be our aim to put forward such an educational program as we have not hitherto known. A good beginning has been made; we want to perfect and enlarge. Our people believe something now, let us give them such information as will enable them to convince the other man by giving a reason which cannot be contradicted. The plan will be given later.

In the third place, our policy will be a working

policy. There is no place in the kingdom of God for laziness. We want every man and woman in the employ of the Board to be pulsating with kinetic energy. God's people have something to work for, something to work with, and something to work towards. The Master has set us an example, and our marching chorus should be: "My father worketh up till now, and I work." Our meat should be to do the will of him who sent us. If this working spirit propels the office force and the field force, we shall not know in a short time that there is, or has been, such a thing as financial depression. Work in the pastorate brings up back salaries, increases salaries, builds church houses, and electrifies churches.

Ours, in the fourth place, shall be a spiritual policy. We believe in organization and we hope to make our organization so complete that every church in the state shall become directly a part of it. Our work should be so correlated as to cause every member to feel that he is an integral part of it. The articulation should be perfect. We want a democracy which is not merely an organization, but an organism. We believe in machinery, but our machinery must not get in our way, and in order that both organization and machinery may function without friction, it must be sufficiently lubricated. Hence, the spirit of the Lord should pervade everywhere. There is no autocracy in our work; "we be brethren." We must succeed by the spirit power which shall set in motion and propel our machinery. The Spirit which works by love is both lubrication and power.

In the fifth place, ours shall be a prayerful policy. Prayer should be our native atmosphere. We should not be ashamed of it. We should both desire and expect this communion with our Father. Without the right kind of praying we cannot succeed. With the right kind of praying we cannot fail. Let us go to our Father for wisdom that His kingdom may come and His will may be done in all Mississippi as it is done in heaven.

The above characteristics of our policy are in evidence in the life of our Lord who came not to be ministered unto, but to minister. And permit the incoming Secretary to say in this connection that he belongs to no one section of Mississippi, but to all of it; not to any one man, but to all men as one who serves for the glory of God.

RELAYS.

The work of Secretary reminds one of a relay race in which one runs his best as long as he can. When he becomes overtaxed from continued climbing he turns his trust over to another. So, it is the desire of the writer to carry, by the help of the brethren and the power of God, the banner of our Lord still higher up the mountain side and if God will, to plant it on the table land of His glorious and eternal sunlight, that from the darkest and the most downtrodden places of the earth it may be seen waving to call the wanderer up higher. To wish for less would be to discredit the noble work of our predecessors who have so nobly wrought during pioneer and troublous days. Then when our desire shall have been realized, we shall be pleased to pass the banner on to another. "Not my will, but thine, be done."

EDUCATION BOARD RECEIPTS.

W. C. James, Cor. Sec.

The work of the Education Board financially speaking is laid out on a basis of \$3,000,000 for the Five-Year period of the 75 million campaign or \$600,000 a year from May 1, 1919 to May 1, 1924.

This sum is arrived at by taking four (4) per cent of each State's quota to the campaign. Four percent, was recommended by the Executive Committee of the Southern Baptist Convention and later endorsed by the Convention itself.

In submitting the following table there is neither purpose nor desire to embarrass any one at all. The facts, however, ought to be known and the publication of this table, it is hoped, may result in increased receipts for the work of the Board.

There are two kinds of money—designated and undesignated—that come into the office of the Education Board. Designated money is always sent on to the object or objects designated by the sender and in the amounts specified. Undesignated money is sent on to the twelve (12) Southwide objects in accordance with the ratio of distribution fixed by the Convention and which table of distribution can be seen by referring to page 525 of the Southern Baptist Convention annual 1920.

Also let it be noted that the receipts shown below date not from the beginning of the present fiscal year May 1, 1920, but from the beginning of the previous year May 1, 1919. Our book-keeper is unusually careful and painstaking and the following figures are believed to be correct. Should they be found incorrect, due recognition of that fact will be promptly made.

APPORTIONMENT AND RECEIPTS MAY 1, 1919—JANUARY 1, 1920.

	Apportionment	Receipts	Lacking
Alabama	\$ 53,333.33	\$ 23,734.23	\$ 29,599.10
Arkansas	42,666.66	9,402.96	33,263.70
District of Columbia	2,666.66	1,939.20	727.46
Florida	13,333.33	10,725.28	2,608.05
Georgia	100,000.00	63,421.76	36,578.24
Illinois	16,000.00	1,660.81	14,339.19
Kentucky	86,666.66	51,422.81	35,243.85
Louisiana	44,333.33	13,314.50	31,019.83
Maryland	10,000.00	3,000.00	7,000.00
Mississippi	46,666.66	20,159.05	26,507.61
Missouri	39,000.00		39,000.00
New Mexico	3,333.33	735.34	2,597.99
N. Carolina	73,333.33	44,236.81	29,096.52
Oklahoma	33,333.33	2,477.77	30,855.56
S. Carolina	73,333.33	10,831.70	62,501.63
Tennessee	53,333.33	34,147.66	19,185.67
Texas	213,333.33	31,120.00	182,213.33
Virginia	93,333.33	45,247.33	48,086.00

\$997,999.94 \$367,577.21 \$630,422.73

The above table shows that since May 1, 1919 the receipts of the Education Board amount to \$367,577.21, whereas they should have been \$997,999.94. The Education Board is therefore minus \$630,422.73 which would have gone into its own work and into the various Southwide objects which look to it for help.

The Corresponding Secretary cannot send money out to these twelve enterprises unless the State Secretaries send it to him. Neither can the State Secretaries send it to the Corresponding Secretary unless the churches first send it to them. And as a rule the churches will not send their money into the State Secretaries unless the pastor gets busy and sees that it is sent. Haec fabula docet.

THE FIVE YEAR PROGRAM.

I. Something to Do.

1. To pay off all existing debts on denominational institutions and clear the state of debt.
2. To collect all outstanding subscriptions to denominational institutions.
3. To increase the subscription list of the Baptist Record to 15,000 paid-in advance subscriptions.
4. To increase our contributions to missions—State, home and foreign—ten per cent each year for the five year period.
5. To perfect the organization of our Sunday School, B. Y. P. U. and Woman's Missionary Union Work as now being projected by the convention.
6. To work and pray (1) for the salvation of souls, (2) that God may add unto us the saved, (3) for Scriptural standard of living among our churches that will insure spiritual power.

II. How to Do It.

1. That the Convention adopt a budget system.
2. That a committee of fifteen be appointed by the Convention each year to serve the ensuing year, to be known as the Budget Committee. This committee shall report to the Convention a budget.

(Continued on page eight)

SOME THINGS TAUGHT BAPTIST STUDENTS
FOR WHICH BAPTISTS ARE PAYING.
Article III.

As stated in a former article, Prof. Dow's book of Baylor University, "Introduction to the Principles of Sociology," while a great book in many ways, is an insidious, persistent effort to instill evolution into the student and to make the history of the human race fit into the teaching of evolution; but neither he nor any other evolutionist will dare come into the open and reconcile evolution with the inspiration of Genesis; for Genesis states plainly ten times in first chapter that everything brought forth "AFTER HIS KIND," and that is the death knell of evolution or evolution is the death knell of the inspiration of Genesis. And if the inspiration of Genesis goes, the Deity of Christ goes with it, and with His Deity goes real redemption, and we are in our sins.

Of such efforts as Prof. Dow's, hear a really great scientist: Dr. A. H. Sayce, Prof. of Assyriology in the University of Oxford, England, and one of the world's greatest archaeologists: "The whole application of the supposed law of evolution to the religious and secular history of the ancient world is founded on what we know to have been a huge mistake. The actual condition of the Oriental world in the age of Moses, as it has been revealed to us by archaeology, leaves little room for the particular kind of evolution of which higher criticism has dreamed. But in truth the archaeological discoveries of the last dozen years in Egypt and Crete have once for all discredited the claims of criticism to apply its theories of development to the settlement of chronological or historical questions. The scepticism of the critic has been proved to have been but the measure of his own ignorance of it. The spade of the excavator in Crete has effected more in three or four years than the labors and canons of the 'critic' in half a century. The whole fabric he had raised has gone down like a house of cards, and with it the theories of development of which he felt so confident."

But back to further teachings of Prof. Dow's book:

9. Of Christianity he says: "It is without doubt our loftiest religion, and AT PRESENT (Capitals mine, T. T. M.) our greatest achievement in the evolution of religion." Doesn't that take your breath, reader? Christianity does not come to us as a revelation from God, but through evolutions! It is not a revelation from God, but "our greatest ACHIEVEMENT OF RELIGION." And our "greatest achievement" "AT PRESENT," but evolution means progression; and so something higher and better than Christianity will yet evolve! No wonder the Professor says: "Other people, ESPECIALLY THE HEBREWS (Capitals mine, T. T. M.) derived their inspiration to a great extent from early Babylon, the laws of Moses being traced back in many particulars to the Code of Hammurabi, which antedated the laws of Moses by many centuries." Then the inspiration of the Hebrews came from early Babylon and not from God; but Jesus said it came from God. No wonder the Professor says "On the whole we regard nature worship as the BEGINNING OF THE EVOLUTION OF RELIGION." (Capitals mine, T. T. M.)

10. "We must not expect to find a high religion among people living in savagery or barbarism, for they could not appreciate a lofty conception of religion; neither must we expect a religion belonging to a low period of civilization to continue after the people emerge from that condition, for they will not be satisfied with it, and will demand a loftier conception." There is evolution applied to religion, pure and simple. Note two things: First, it rules out a revelation from God, teaching that "a lofty conception of religion" comes as a result of the evolution of a people, not as a revelation from God.

Second, it teaches that a higher state of civilization produces a loftier conception of religion, and not that a loftier conception of religion produces the higher state of civilization. But it takes just this warping of the plain teachings of God's Word and of the facts of history to bolster

up the theory of evolution. God's Word is plain: Romans 1:21-25, "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imagination and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, wherefore God also gave them up to uncleanness the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped the creature more than the Creator." This teaches clearly that the degrading, the low, religion produced the low civilization.

1 Corinthians 6:9-11: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such WERE some of you! but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus and by the Spirit of our God." This teaches clearly that lofty, higher religion produces the higher civilization, and not that the higher civilization produces the higher religion, and the facts of history are exactly in line with this teaching of God's Word. See Walker's Philosophy of the Plan of Salvation for the evidence mountain high on this point.

11. Geographical environment, like that of Palestine and the surrounding countries might tend to stimulate religious ideas and yet hinder economic development." Isn't that effort to get around the fact that God gave a real revelation to the Jews absolutely pitiable? Yet that is the best the Higher Critic can do to overcome the fact that God has given us through the Jews, a direct revelation, and fit everything into evolution. But will the Professor and others along his line dare come out into the open and explain how "Geographical environment like that of Palestine" could have produced the prophecies? Yet in all his great book Professor Dow, in trying to explain the origin and evolution of religion, never once makes a single positive statement that God has given a revelation, or that the Scriptures are God's Word; but has, as I have shown, persistently though most insidiously discredited the Scriptures as being true.

But as Prof. Kautzsch of Halle in his lecture on "The Abiding Value of the Old Testament" well says: "Every attempted explanation through human reflection or natural development, in every form, in short, of evolutionary theory, now in such high favor shatters on one fact—that of PROPHECY." Let the reader see John Urquhart's "Wonders of Prophecy."

12. "Even down to our present time, religion has controlled through fear of hell-fire. Control is exercised through fear by Brahmins and Mohammedans and in many countries by the Greek and Roman Catholic Churches by means of holding up not only future torment, but even present punishment. Provision for the future is one of the strongest means today by the modern Protestant and Catholic churches for bringing people into line. The modern tendency, however, is not to emphasize fear of torment and punishment so much as the delight of future happiness and content. In other words, religion is holding reward rather than threatening punishment. This of course shows a great advance and gives a loftier meaning to religion." "The church of the future instead of driving people will lead them. Instead of whipping them into line by threats of hell-fire, eternal damnation and future torment it will lead by pointing the way to a nobler life to an altruistic instead of a selfish existence." In these statements of Prof. Dow, let the reader note (1) the sneer at "threats of hell-fire, eternal damnation and future punishment"; (2) that people's religion prompting them to escape future punishment is, "a selfish existence"; (3) that religion "holding out reward rather than threatening punishment" "shows a great advance and

gives a loftier meaning to religion." Now let the reader remember that God's Word is the Book of all books that teaches "threats of hell-fire, eternal damnation and future torment." Consider the effect then, of the above teaching of Prof. Dow's book on the student in Baylor University or in China or Japan in affecting his attitude toward the teaching of the Bible and especially when it carries with it the tacit endorsement of this great Baptist University and its Board of Trustees.

But consider who taught "Threats of hell-fire, eternal damnation and future punishment." Listen to the teaching of the Lord Jesus Himself: Mark 9:43-48: "If thy hand cause thee to stumble cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out; it is good for thee to enter the kingdom of God with one eye rather than having two eyes to be cast into hell, where their worm dieth not, and the fire is not quenched." Mt. 10:28, "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell." Mt. 5:22, "But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, 'Thou fool,' shall be in danger of the hell of fire." Mt. 6:20, "Lay up for yourselves treasures in heaven." But Prof. Dow, in his book sneers and slurs these teachings of the Saviour, and talks down to the Lord Jesus and says his teachings along this line point the way to "a selfish existence"; and to discard these teachings "show a great advance and gives a loftier meaning to religion."

And these are some of the teachings for which Baptists are paying to have taught to Baptist students, and which go out with the tacit endorsement of a great Baptist University and its Board of Trustees.

In thus showing the dangerous, deadly, anti-scriptural teachings of Prof. Dow's book, I am again exposing myself to the gratuitous, uncalled for, and wholly untrue charge from the Religious Herald concerning my review of President Poteat's address of "Eagerness to discredit and as far as possible to destroy the standing and influence of one of his brethren." There was no "eagerness" before; for the review was nineteen years after the published address, and in all that time there had not been one word of repudiation, and only one sentence in a short paragraph in one paper stating President Poteat's change of views on only one point of the address, which I failed to see. And in this case there has been no "eagerness." Years ago I found similar teachings to Prof. Dow's in Baylor University, and protested. Afterward there were some changes in the teaching force, and the word went out that the teaching in the school was now safe and sound. At the Texas Baptist State Convention in 1918 a report was made by a committee showing some of the teachings taught in some of the books in Baylor University. President Brook stated that while these teachings were in the books used, their professors did not teach them. On this assurance I sent my son to the University, for it is a great school. But this book under review is written by a Professor of the University, put forth by the University Press, and has the tacit endorsement of the University and the Board of Trustees.

It is more dangerous here than in a State University; for there a student would be warned of danger by parents and pastor, and would be somewhat on his guard.

The issue is joined; if evolution is true the Bible as the inspired Word of God must be given up; and if the Bible is the inspired Word of God evolution must be driven out of our schools; for neither President Poteat, nor the Editor of the

Religious Herald, nor the Editor of the Biblical Recorder, nor Prof. Dow, nor the Board of Trustees of Wake Forest, or Baylor University will ever come out and reconcile evolution with the inspiration of the Book of Genesis and the Saviour's teaching that it is the inspired Word of God. It is far easier to divert attention and change the issue and besmirch and hold up to scorn one who is standing for God's Word and the souls of our students. WHAT IS ONE SOUL WORTH?

Our Northern Baptist brethren are in a great death grapple with this very thing. We will have to face the issue eventually; but if we delay, some of our students will be in hell. WHAT IS ONE SOUL WORTH?
Blue Mountain, Miss.

SOME FUNDAMENTAL PRESUPPOSITIONS OF CHRISTIAN EDUCATION.

W. J. McGlothlin, President Furman University.
A Presentation of Essentials That Must Support Any Adequate Conception of Christian Education, Written by a Church Historian.

IT IS obvious to all careful observers that we are in the midst of a great educational revival. This revival takes two directions: it is a revival of interest in education as much and also a revival of interest in the quality or character of the education given. The experiences of the last two years have taught us the absolute necessity for educating our people, but at the same time have taught us that the quality of the education is scarcely less important. Ignorance is weakness; education is power. Power may be moral or immoral, helpful or dangerous. Consequently we need to look carefully to the quality of the education which we are giving to the future citizenship of our own country and of the rest of the world. However high may be the character of American citizenship, we are endangered unless the citizenship of the rest of the world shall also be lovers of peace and men of honor and character.

In the work of educating the world in the future, what place will the Christian college fill? Does it bear a really vital relation to the world's welfare? These are questions of the utmost importance and should be faced fearlessly by all Christian men and all other lovers of the human race.

Where Does the Christian College Differ?

In order to estimate the place of the Christian college in the education of the world it is necessary to consider wherein it differs from colleges which do not claim to be Christian. Is there any real and striking difference between a State school and a Christian college? Let it be said at once that our State schools are not anti-Christian. That is, they have in their faculties and upon their Boards of Trustees many men and women who are actively and earnestly Christian, and on the whole the spirit of Christianity prevades many classrooms. At the same time it seems that there are no means of assuring the Christian spirit in a non-Christian school, and that every Christian school must be filled with this spirit.

Let me try to indicate what seems to me to constitute a Christian college. In the first place, it is not largely a difference in curriculum. The same subjects substantially are and must be taught in the Christian colleges as in other institutions of learning. We do not need to eliminate or to add extensively to the curricula of State schools. It is true that the Christian college should provide a few studies that are distinctively related to that religious body which supports and controls it; but the great majority of the subjects are identical. It cannot be too often emphasized that facts are facts, whether they are taught by a Christian man or by an atheist. Go with me to the top of a mountain where we will find the remains of a marine animal imbedded in the stone. That is a fact. All teachers of geology must take it under consideration. There is no Christian geology or anti-Christian geology; no Christian mathematics or anti-Christian mathematics. Facts are facts.

Christian schools must be and are as earnest in the pursuit of facts and the stating of facts as any institution could possibly be. In truth, Christian schools above all others should love facts, because facts are realities which nothing can alter, and which must be taken into every scheme of truth.

In the second place, the difference does not consist in denominational control of the Christian school. This control goes without saying. But some schools are controlled by Christian bodies and yet fail to show the broad catholicity of spirit which should characterize all that is Christian. The Christian school is not parochial; it is not narrow; it is not bigoted. If it has these characteristics it is not Christian, no matter how it is controlled and owned. The Christian school, when it realizes the Christian ideal, is the broadest and most catholic of all institutions. It loves humanity; it loves the whole of humanity; it transcends national boundaries, racial distinctions, class strife, and looks to all men as creations of God and possessors of infinite possibilities. Denominational control, therefore, does not necessarily make an institution Christian.

In the third place, it is not a question of method in teaching. The good teacher will pursue substantially the same method that every other good teacher will use, no matter how much the schools in which they teach may differ. The human mind has the same characteristics whether the pupil sits before a Christian or a non-Christian teacher. The pedagogical method will be substantially the same, whether the teacher is Baptist, Presbyterian, Methodist, or non-Christian.

Certain Presuppositions Back of Christian College.

It seems to me that the difference between the Christian and the non-Christian school consists mainly in the presence of certain great presuppositions which always lie at the foundation of a truly Christian school and which do not necessarily characterize any other. If these are present the school is Christian. If they are absent the school is not Christian, no matter what it is called or who controls it. They are much more profound and pervasive in their significance than the differences which are ordinarily cited.

The Presence of God.

The first of these presuppositions is the conviction of the presence of a great Personality in the universe in which we live, who controls and directs all things that are and before whose solemn assizes all humanity constantly stands. The non-Christian school may be atheistic and look upon the universe as a great mechanism, which is without soul or mind, blindly working out the strange things which we see, through its own inherent force. Or it may be a school which has many gods, who in jealousy and strife work out strange contradictions which appear in nature. Or it may be a Mohammedan school, in corporating in its work the spirit and ideals of the prophet of Islam. Or it may be simply indifferent to all superstition, soon to be outgrown and outworn, a characteristic of the human race and a feature of human history which is interesting but now useless and gradually to be eliminated. On the other hand, the Christian school lays at the very foundation of its work, belief in God. The teachers may not often speak of God, but He is ever present as the basis of their thought. The conception that they are responsible to Him, that they stand before Him, is the warp of their lives. All their teachings are tinged by this great fundamental conviction. It is impossible that a world-view of such great significance should fail to influence the whole character of the institution. Trustees, president, faculty, who believe that their labor is wrought in God must do a character of work which cannot and will not be done in any other institution where such a conviction does not exist.

The Christian Religion.

The second great presupposition is that of the Christian religion. If there is a God, then that is the profoundest and the most important of all facts for all humanity. Other schools may be indifferent or hostile to religion, but the Christian school by its very existence is not only friendly to religion but specifically friendly and active for the

Christian religion. It believes that Jesus of Nazareth was the embodiment of God upon earth, that God is what Jesus was. That He is the revealer of the truth concerning those mysterious spiritual realities which men can neither see nor hear. It seeks to make its students cognizant of these great facts of the spiritual world. It seeks to arouse in them active cooperation with God as revealed in Christ Jesus,—active faith in Jesus Christ, not only as the Saviour of men from sin but as the Lord and Master of their lives. In other words, it seeks to send men forth who will be actuated, in whatever walk of life they may follow, by the spirit and purpose of Jesus of Nazareth. If they be business men they will make their business Christian. If they are lawyers they will proceed in the courts as Christ would dictate. If they are politicians and statesmen their actions will be controlled by this principle. In short, Christian schools seek to Christianize the individual men who are to be leaders in all the great concerns of our modern society. It is here that this school differs, perhaps, most vitally from all others. Other schools take no interest as schools in religion. In fact, our system of government would probably forbid the State schools from doing anything in this direction. It is here that the Christian schools can do an immense service, and send forth men who will be a leaven to the whole social order.

The Possibilities of a Man.

The third great presupposition of the Christian college is its conception of man. It does not look upon a man as a mere animal, who lives his little day and ceases to be. It does not regard him as a mere member of society. It does not think of him as merely a future citizen. These it recognizes as portions of his career and functions of his life. But to the Christian college, man is far more than any one of these or all of them together. The Christian college sees in each student values of eternal significance, values that cannot be measured in time or by money or by any other standard which can be applied to him. He is something high and holy, next to Divinity itself, and seeing man in this light it devotes itself to his welfare which cannot be generated elsewhere. In other institutions the professor may say, "I came to present to you this information. You can take it or not, as you choose." But in a Christian college this cannot be said. If it is said, the institution to that degree is not Christian. The Christian institution will have the salvage view of human nature. It is not content to allow men to fail in their classes, if it is possible to stimulate them to do their work successfully. It cannot rest content when a man goes astray in drunkenness or vice or other evils which are so prone to attack young men. It seeks to save them from these evils. The Christian school, with its conception of the value of humanity, can never be indifferent to the failure or disintegration of any student who enters its doors. Men in other institutions may have something of the same feeling, but this cannot be assured. In the Christian school this attitude is assured by the employment of none but professors with this feeling toward humanity, and this estimate of the value of the individual student.

The Ultimate Aim of Education.

The fourth presupposition is that of the aim of education. The Christian college seeks above all else to make a man—a full, complete, well-rounded man, a man who will function properly in his relations to his fellow citizens, to his neighbors in the social order, but also properly function in his relation to the unseen world of the spirit. It desires that he shall be a good lawyer, but a good man first; that he should be a successful physician but first of all a Christian man; that he should be a successful business man, but first of all a man of character, honor and probity. In other words, the aim of education in the Christian school is to make a complete man. In this respect Christian education is the most catholic, the broadest, of all forms of education. In fact, none but a genuine Christian education can consider the whole

(Continued on page eight)

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-President—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Raymond
Training School Trustee—MRS. J. L. JOHNSON	Hattiesburg
Margaret Fund Trustee—MRS. W. J. DAVIS	Jackson
Mission Study Leader—MRS. H. J. RAY	Grenada
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
Stewardship Leader—MRS. H. M. KING	Hattiesburg
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE	Greenwood
HENDERSON	
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

ATTENTION PLEASE.

This is the time of the year that business establishments take inventories and learn the value of their business. As the W. M. U. of your church will you be as wise as the business man and take an inventory of your responsibilities to the children in your church?

Do you find a real live Sunbeam Band through which you are teaching missions? If not you are not doing good business as the Mother society. Do you know you cannot reach the Standard of Excellence as a Woman's Missionary Society unless you foster a Sunbeam Band in your church?

We have set aside the first month of this new year for one of the most important missionary organizations in our denomination—that of the Sunbeam Band.

Will you promise to ask the Heavenly Father what He would have you do in regard to this organization; pray for a Leader to take charge of it; then write me for all necessary information?

We are exceedingly anxious that a Sunbeam Band be organized in every Baptist church in Mississippi during the month of January.

FANNY TRAYLOR,
State Young People's Leader.

A THOUGHT FOR THE NEW YEAR.

Have you ever stopped to ponder, as you pass along life's way,
With a frown and heartache,—for the trials that were yours that day;
That life is what you make it,—be it happiness or sorrow,
And to resolve before you close your eyes,—to make it better on the morrow?

Do you ever pause and wonder,—the why's and wherefores of your state,
Do you ever for a moment,—allow a thought to contemplate
What has been the cause and results,—of acts of your own,
And then resolve anew, better thoughts to en-throne?

Are you ever too busy,—with your thoughts of the day,
That you cannot find a moment,—in which to pray
Asking God, "To guide your footsteps,—with thoughts clean and sweet,
With strength to keep your resolves,—perfect and complete?

Do you offer up thanksgiving after each day is done,
Thanking Him for privileges,—to father from son,
For the blessed privilege,—of His love abiding,
And the privilege of this,—His love confiding?

Then do it now,—ere it is too late,
Start in today,—a new resolve to emulate;
Live your life nearer to God,—and His Love Infinite,
Thus making the world better,—by your having lived in it.

ROSA L. RAY,

Rome, Miss., December 27, 1920.

Dear Miss Lackey:

I am always glad to write you of the good things our little society has done, even if we do seem small. We are beginning to feel more the importance of personal service, and our happiest work at this Christmas season in making glad the hearts of two needy families in our community. We also sent a check to one of our needy ministers. We are making great plans for our January Week of Prayer.

With best wishes to you and every one for a Happy New Year.

MRS. J. A. WOMBLE,
Pres. W. M. U.

December 27th, 1920.

Mrs. A. J. Aven,
Clinton, Miss.

My dear Mrs. Aven:

It is certainly lovely of you good Mississippi women to remember the Training School girls with such splendid fruit cakes, and I can assure you the kindness is deeply appreciated by both the school and the students. The cakes were fine and added so much to our Christmas dinner, and also to our dinner yesterday (Sunday). We can never thank you enough for being so good to us.

In compliance with your suggestion we sent a goodly number of cakes to the Mississippi men in the Seminary, and I feel sure it meant much to them to know that the Mississippi women were thinking of them at this Happy Season.

Wishing for you all the blessings of the Christmastide, I am

Cordially yours,
MAUD REYNOLDS McLURE.

THE FIVE YEAR PROGRAM

(Continued from page five)

covering every object fostered by the Convention. This budget when it is adopted by the Convention, to be the budget for the year.

3. That this budget after it is fixed by the Convention to be referred to the Convention Board, and that board be charged with the responsibility of putting into operation the budget, that is, with the work of bringing the budget to the attention of the associations and churches for their consideration and adoption.

4. That this plan of work shall not be interpreted as interfering with the rights of any commission or board of trustees now in existence or that may be created in the future, but shall apply only to the putting into operation of the budget fixed by the convention.

5. That this plan of work shall not be interpreted as excluding special campaigns for special objects, the endowment of colleges and schools and the equipment of denominational institutions etc., but it is to be interpreted as meaning that all campaigns whether originating within or without the state shall first be approved by the Convention.

6. That the Convention Board shall consist of one member from each association in the State co-operating with the Convention. These members to be selected by the Convention through its nominating committee from the nominees by the district association, each association nominating its own member of the board, the Convention making its own nomination in case the association fails to suggest a name. The program to begin with the Convention year 1916-1917. One-third to be elected for one year, one third for two years and one third for three years. Thereafter at each session of the convention the one-third whose term of office expires shall be elected for three years, all vacancies to be filled by the Convention.

We are publishing on this page The Five-Year Program under which we are working in Missis-

ssippi. Four years on the program have now been covered. Look over the program again and see what you are doing that you could do to help accomplish the task by the end of this last year.

BAPTIST RECORD HONOR ROLL.

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Ita	Leflore
Louisville	Winston
Chalybeate	Tippah
Tapelo	Lee
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Forest	Scott
Corinth	Alcorn
Cavary	Winston
Blue Springs	Union
Lland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Picayune	Pearl River
Union	Franklin
Mendenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shuqualak	Noxubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Osyka	Pike
Oakvale	Lawrence
Greenville	Washington
Hermanville	Claborn
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence

WANTED

By a group of rural churches, two village, two Country and two mission station:

A well settled Baptist Pastor with family, a comfortable home, with good orchard, garden, outhouses and about six acres of good truck land adjoining, in the Village of Longtown, belongs to this work.

Any good preacher who thinks this work would suit them, can get further information from Baptist Record.

SOME FUNDAMENTAL PRESUPPOSITIONS OF CHRISTIAN EDUCATION.

man and give him what he needs. It is often thought that the Christian school is narrow, and sometimes it is; but the Christian school, properly called, gives the broadest education that it is possible to give. It trains the hands and bodies of men, it trains the minds of men, it trains the spiritual, moral instincts of men so that the whole man in all of his various and complex characteristics is properly trained. Such an education cannot be found elsewhere. Paul found his cultured audience at Athens the most unresponsive in all his career, and it is a fact that much of our higher education is wholly non-religious. Some of it, alas, is anti-religious. It is my conviction that nothing will save the world in the future but a religious and moral upper class, trained to think and trained to lead, not only intellectually but in the moral and religious affairs of the world. It is here that the Christian college is so profoundly needed. It must make men who put moral and spiritual considerations above all else, and who at the same time are competent and efficient, if the world is to go well in the future. The bonds that hold society together and preserve peace and prosperity and happiness are primarily moral and spiritual; if these fail in the educated leaders the world will sink back into the twilight of barbarism or the darkness of savagery. The word can look with certainty for the training of such cultured leaders only to the Christian colleges. It follows inevitably, therefore, that the Christian college is the key to feature in the education of the world for that better day when the moral and spiritual forces of the universe shall be regnant.—Baptist Educational Bulletin.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Merry Christmas to every B. Y. P. U. worker in Mississippi. It's a message from the State Secy. with every good wish that this may be to you a real joy time, because you have been the recipient of many blessings and because you have had a part in making somebody else happy during this year and especially here at this Christmas time. May your blessings be multiplied during 1921 and may your opportunities be increased in proportion to your blessings.

We want to make 1921 the greatest year ever in our lives, and we will if we continue to use our opportunities. Let's really get the B. Y. P. U. spirit of unselfishness live our lives for others. Christmas is day after tomorrow, let us see if we can find one other that we can make happy for that day.

Two Junior Unions Remember the Orphans.

The Junior Union at Dixon and the Junior Union of Brookhaven remembered the boys and girls of our Orphanage recently with a nice box of useful things. That is a mighty good part of our "Other Work." We commend this bit of service on the part of these Junior Unions. It isn't too late for other unions to do a like service for Christmas.

Mashulaville Holds Study Course in A. H. S.

Last week it was the pleasure of the State Secy. to teach the B. Y. P. U. Manual to the B. Y. P. U. at Mashulaville. They have a good organization with a large membership. The A. H. S. for Noxubee County is located there and most of the boarding students are members of the B. Y. P. U. Professor Thornton after consulting the trustees invited us to have the work in school, taking up an hour of the afternoon school session. By doing this it was possible for us to reach nearly 100 per cent of the members of the union as those who lived in town were at school and then the boarding students were there. It was an interesting class and we appreciate the invitation from Bro. Hugh L. Tully, the pastor, to hold this Study Course. On Thursday afternoon a meeting was called of those in the junior age to meet for the purpose of organizing a Junior B. Y. P. U. There were twelve who were at this first meeting and a good union was started with all the required officers elected plus a crayonist. The following officers were elected: Leaders, Mrs. H. L. Tully, President; Troy Hurst, Vice-President; T. Anderson, Secretary; Ruth Otis, Cor. Sec.; Kathleen Thornton, Librarian; Gusta Mae Eickelburger, Chorister; Mary Richards, Treas.; Carolyn Russell, Crayonist; Joe Russell. We are expecting great things from this new Junior Union.

The "Clinton" Mississippi College B. Y. P. U.

A note from the Corresponding

Secretary, of the "Clinton" union at Miss. College, Miss Marjorie Gillis tells of the splendid work done this quarter by that union which is one of the four that Mississippi College is operating this year. Their Social last week met the only lacking point in the Standard of Excellence for them so they are among the A-1 class now and Miss Gillis says that they are working hard to reach their "Aim" which is "A 100 per cent Union". They have just re-elected officers so that when they return from the holidays, the organization will be intact.

The Elizabeth Kethly B. Y. P. U. Reports.

One of the three senior B. Y. P. U's. of Womans' College, the Elizabeth Kethly Union, named for one of our own missionaries to China, sends in its report for this quarter. The report shows that the union has qualified as A-1. Miss Iva Loy Bass their Secy. explains that the reason for sending in the report so early is that to wait until after the holidays would be too late to get the report in for the Quarterly Honor Roll, and we want to express our appreciation of this thoughtfulness and we want to urge here that every union get in just as early as possible after you receive a blank.

Our Study Course week is March 13-20, 1921. Begin now to plan for it. You can get the books from the Baptist Book Store, Jackson, Miss. The books in the Study Course are: The New B. Y. P. U. Manual, The Junior B. Y. P. U. Manual, Training in Church Membership, Training in the Baptist Spirit, Training in Christian Service, Training in Stewardship. The price of these books is 75 cents, except the New B. Y. P. U. Manual which is 90 cents.

Grenada Juniors and Seniors.

If you should happen in at the First Church here about six o'clock Sunday evening you would wonder what is going on. Not something dead, dry and uninteresting but you live with awake working Junior and Senior Unions. You Wouldn't be there long before you would catch the spirit and would find yourself carried along—gloriously carried along. The juniors have been growing since the first day they were organized—they keep on growing. They have out-grown the basement room and have moved up into the main auditorium. They study—they study everything their splendid leader asks them to study. They work—they work with a vim and enthusiasm. They like it. Girls and boys are both there, each trying to beat the other.

The Senior—just been organized a month. You wouldn't know them. Every fellow does what he is asked to do. He doesn't read off the quarterly. They come regularly—nearly every one there every time. Everybody working to bring another.

er. They say it's fun. We are planning to have Mr. and Mrs. Wilds with us as soon as possible—then we'll have some more fun. Watch us grow. Come to see us do team work.

A MEMBER.

A NEW DEDICATED CHURCH

On the seventh of November we dedicated our new church at Providence, fourteen miles east of Grenada. Rev. A. A. Stanley was invited to preach the dedicatory sermon but owing to pressing duties at home he could not be with us, and so the writer was compelled to serve in his stead.

The house is perhaps one of the most modernly constructed rural church houses in the entire state. The same plan cost \$1,600.00 before the war and the fact that we built while the war prices were yet on, made the building cost considerably more. The original provided for eight Sunday School rooms, however the Building Committee decided to eliminate two of these. We have a splendid building and one that the people will be proud of for years to come.

The writer resigned the care of the church in December. Rev. J. W. Eldson of Bellefontaine, Miss. has been called to the work and will begin affecting.

tive service the first of January. B. C. LAND.
Jackson, Tennessee.

EIGHTH AVENUE CHURCH

Everything looks promising. We have a fine S. S., well attended, faithful teachers, a fine superintendent, H. E. Summerline; assistant, C. R. Williams, both deacons of the church; a fine mid-week prayer meeting as I know. Our young people are not rich but good. A well directed B. Y. P. U. with Miss Mae McLellan as their leader. We are expecting a good revival in our church. We were taken by surprise with everything that's fine in the dining room, too numerous to mention in this little note. Wife and I take courage and thank God for His blessing and the good people around 8th Avenue.

W. S. CULPEPPER

Hub (after a heated argument): "My dear, you remind me of a mirror—you are so different."

Wife: "And how so, pray?"

Hub: "Well, a mirror reflects without talking, while you talk without reflecting."



Potash arriving at an American factory

Plenty of Potash

But is this high Potash goods?

AFTER five years of Potash famine there is now plenty of Potash to be had at prices that will permit it to be used at a good profit.

When Potash in mixed fertilizers was sold at five dollars per unit, everybody exclaimed that the price was "prohibitive." This was a state of mind. As a matter of fact, when the records of long continued experiments, east, south, and west, were carefully gone over it was found that there were plenty of cases where the crop increase from the use of Potash on corn, wheat, oats, cotton, tobacco, potatoes, vegetables and fruit returned over five dollars per unit, even valuing the crops at prices current before 1914.

Now prices of Potash are less than one-half of these "prohibitive prices," and prices of farm products are still high enough to make the purchase of the five to ten per cent Potash fertilizers a very profitable investment when yields alone are considered.

But this is not all. The shipping and keeping quality of many of our truck, fruit and special crops has suffered from lack of Potash. Plant diseases have increased for the same reason.

Our best lands have been overworked to the limit and need restoration.

The fertilizer manufacturer who really has the foresight to understand that he serves his own and his customers' interest best by furnishing what his community really needs will return to the formulas that were found most profitable for his commun-

ity before the Potash famine upset things. Indeed this is putting the case mildly, for provision should be made not only to restore the old high Potash formulas, but to use additional Potash to restore the drain on the soil during the past five years.

We never advised the use of Potash on soils where we had reason to believe it would not prove profitable, and never shall do so.

There is not a single crop on which Potash has not been found profitable on many types of soil. In the readjustment period when farmers must use every means to assure success it is of utmost importance that they should not be turned aside in their efforts to buy fertilizers with a reasonable (five to ten) per cent. of Potash.

Potash Pays

and after five years of Potash famine it will pay better than ever.

It takes time to produce and ship Potash and large stocks are not carried at Potash works.

Therefore it is imperative that you notify your dealer at once what brands of fertilizer you will require and that you should not be induced to change your order on any claim that the right kind of goods cannot be secured. Stick to it and you can get what you know you want.

SOIL AND CROP SERVICE POTASH SYNDICATE

H. A. HUSTON, Manager
42 Broadway New York

RESOLUTIONS.

Whereas, Brother H. C. Roberts has tendered his resignation as pastor of this church to take effect at the end of the present year; and,

Whereas, we desire to express our appreciation of his five year's faithful service among us, and to assure him of our best wishes and prayers in his future work; therefore, be it,

Resolved by the First Baptist Church of Bay St. Louis in conference assembled that we hereby express to Brother Roberts our grateful appreciation of his work for this church and the cause of Christianity in Bay St. Louis; and be it further,

Resolved that this resolution be spread upon the church record, and a copy thereof delivered to Brother Roberts, and a copy sent to the Baptist Record.

Read and adopted by the church in conference this the 19th day of December, 1920.

W. W. STOCKSTILL,
Church Clerk.

LOOK TO CHRIST.

Now we see the Lord's disciples
Rowing o'er the troubled sea
All night winds have been contrary
And they're weary as can be.

They're not thinking of the Master
Or His wonders on the shore
They don't look to Him for mercy
For their hearts are hardened sore.

As they watch the troubled waters
Then they give a frightened cry;
For they see a spirit walking
On the waters passing by.

Then there comes a voice of comfort
From the spirit passing by,
Fear not! Fear not!! Little children,
Be of good cheer it is I.

Then he comes into the vessel
Calms the troubled wind and wave
Shows to them his power to aid them
Shows to them his power to save.

Now the winds so fierce are blowing
Clouds are hovering in the sky;
If we look across life's waters
We can see him passing by.

Let's not spend the night in toiling
Till we're weary as can be.
He will calm the winds contrary
That are blowing o'er life's sea.

The colored caretaker of a small-town library boasted the title of "Custodian" which he had embroidered on the front of his cap, a source of lasting pride. Having marked diplomatic ability, he deserved a four-syllable title. One morning while he was sweeping off the front walk a wandering loafer, also of African extraction, paused in front of him and scrutinized the cap closely.

"Cuss-todian!" he ejaculated. "Down whah I come f'om they calls common niggers like you janitahs."

"Ye-es," observed the ebony-hued diplomat, pausing a moment from his labors, "dat's all right in Memphis. But on a job like dis 'custodian' is mo' appropriate. You see, you got to cuss half de patrons and toady to e rest of 'em."

MARRIAGE NOTICE.

Mr. William D. Linton and Miss Ida Mae Whittington were happily united

in the Holy bonds of wedlock at McIntosh church on December 19, 1920, at 3:15 P. M. Rev. George Laird officiating.

Mr. Linton is a very prominent young man of Jackson, Miss., and brother of the Rev. A. J. Linton of Clinton, Miss. Miss Whittington is a very charming young lady of Terry, Miss. and the daughter of Mr. and Mrs. J. H. Whittington, a consecrated Christian and most highly esteemed by all who know her. The happy young couple will make their future home in Jackson. The writer joins their host of friends in wishing them a long, happy and successful life.

A FRIEND.

MRS. C. M. ROACH.

Born April 9, 1835, in South Carolina, moved to Miss. with her parents and a large family, when quite small.

They located in Montgomery County, near here, made good citizens and all left a good record and members of the Baptist church.

Her father was Mr. Leroy Hammond who married Miss Nancy Gooch. Sister Roach being the last member of this large family, was called to her reward Dec. 2nd, after an illness of 5 long weeks in the home of her only living son, Lee Roach, of this place. Friends and loved ones did all they could to help make her comfortable and relieve her great suffering, but nothing could help. So God in His goodness took her to her many loved ones waiting for her on the other shore.

She had buried her husband, Mr. D. L. Roach and 7 sons. One son, one daughter, Mrs. T. D. Henderson, and 5 grand-children left to mourn her loss and try to follow the example as a faithful and helpful Christian.

Sister Roach joined the Baptist Church here at Milligan Springs when she was about 20 years of age, kept her doors open to all ministers of mercy and preacher who might drop in as they went their way serving the Lord. She and her good husband always helped in all forms of church work, helped with sickness in the community and knew how to sympathize with those in sadness and trouble, was laid to rest in Friendship Cemetery.

TYLERTOWN, MISS.

Dec. 20, 1920.

Yesterday was a great day with us here. We have recently finished our new church building and paid all indebtedness on it and yesterday we dedicated it with a great service. The pastor preached the sermon. There was a great congregation present. The interest was fine and one conversion. The work here is doing fairly well.

Best wishes,

J. B. QUIN.

IN MEMORY OF BENNIE E. TURNER.

On the 15th of November the soul of Bennie E. son of Bro. and Sister Will Turner, was transplanted from earth to heaven.

As a Christian, Bennie was true in his friendship and loved the companionship of his many friends. As a brother and son, he was kind, gentle and obedient. When the call for volunteers in the recent war came, he volunteered and did his best as a soldier in France, holding dear the love

of his father and mother and the faith of Christ. When the armistice was signed, with honorable discharge he came home to take his usual place in the Straight Bayou Baptist church of which he was a member and as Supt. of the Sunday School he pushed the work until his death.

While the call of Bennie came at the age of 30, the fact that he died in the faith with his arms around father and saying as his pass word, "If my Lord can get more glory by taking me than he can by allowing me to live, then let me die." Should comfort the grief-stricken family and his life and example here will inspire and bless us until we shall join him in heaven.

Sincerely,

R. A. EDDLEMAN.

Whereas Brother W. B. Moore has been a citizen of the Summerland community for ten years and has made a most substantial and helpful one, and,

Whereas, he was a member of the Summerland Baptist church, living his convictions with the Bible as his guide, and standing out firmly at all times against immorality, and,

Whereas, he was deacon of the church, serving church and community with all the necessary moral and Christian courage to become a living example for his fellow man, and,

Whereas, he possessed a strong and avowed interest in the Sunday School. Be it resolved; 1st that the community has lost a most useful and needed citizen.

2nd. That the church has lost a devout Christian and an active member.

3rd. That the church, the Sunday School and the community extend to the family and relatives, their heartfelt sympathies in their hour of bereavement.

4th. That a copy of these resolutions be spread upon the church minutes, one be sent to the Baptist Record for publication, and also a copy furnished the family of the deceased.

Approved by the church, June 26, 1919.

J. R. ANDERSON,

J. J. HINTON,

Committee.

G. W. POWELL.

THAT CAR.

He owned a handsome touring car,
To ride in it was heaven.

He ran across a piece of glass,
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He took his friends out for a ride,
'Twas good to be alive,
The carburetor sprang a leak,
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He started on a little tour,
The finest sort of fun,
He stopped too quick and stripped his gears,
Bill—\$90.51.

He took his wife downtown to shop,
To save carfare was great,
He jammed into a hitching post,
Bill—\$278.

He spent his little pile of cash,
And then in anguish cried:
I'll put a mortgage on the house,
And take just one more ride."

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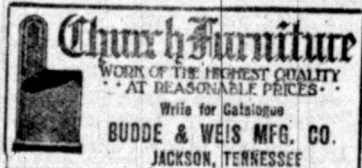
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Physicians and surgeons treated free at the hospital.

NEWS IN THE CIRCLE (Martin Ball.)

We regretted to learn of the departure of Bro. O. M. Lucas to his heavenly home. He lived a long and useful life. During the last few years he was unable to work, but his early life was given to active work in the ministry. Our sympathies go out for the bereaved ones.

Dr. R. S. Givan has resigned the First church, Columbus, after two years successful work. It is not stated what his future plans are. We trust he will not leave the state.

Eleven young ladies and men took the B. Y. P. U. examination in the manual this week and are now ready for certificates. There is great interest shown in this work as well as the Sunday school.

Rev. J. R. G. Hewlett, Enlistment Secretary for this part of the Delta, is quite active in the work. He chanced to stop in Clarksdale last Wednesday night and made a splendid talk at the mid-week prayer meeting. Come again, beloved.

On December the 29th there will be celebrated at Old Hebron church, in Jefferson Davis county, a most unique event—a double golden wedding anniversary. The brides are sisters and the grooms bearing the relation of uncle and nephew. The participants are Mr. and Mrs. A. T. Longino, of Silver Creek and Mr. and Mrs. A. H. Dale, of near New Hebron. Printed invitations have been sent out. May they spend many more happy years together.

Rev. Sam P. Martin resigned the Main Street church, Hattiesburg, and will return to Middlesboro, Ky. to take up pastoral and evangelistic work. He preaches his last sermon in Hattiesburg next Sunday. His stay in Hattiesburg was very brief.

We were grieved to learn from announcement in the papers that Pastor W. H. Morgan had resigned the church at Leland to accept a call to the First church at Marshall, Texas. We have no good men to lose in Mississippi.

Rev. T. A. J. Beasley, former President of Clark Memorial College, now at Martin, Tenn., has just closed a great meeting, with his church. He did the preaching. There was a great awakening among saints and sinners—many were saved.

Rev. W. E. Fenley, who has done such excellent work at Maben goes as pastor to Kilmichael, and will preach to some near by churches. We commend him to the confidence of the Kilmichael brethren.

The papers announce that the church at Ruston, La. has called Rev. Theo. Whitfield of McComb. We suggest that the churches let him alone. He made a magnificent host to our recent convention—making every one feel good.

Evangelist J. W. Hickerson, so well known in Mississippi, has moved from DeSota, Mo. to Seminary Hill, Ft. Worth, Texas.

After 44 years of service as pastor of the First Church, Elmira, N. Y., Dr. Wan. T. Henry has resigned and will spend the winter in Florida. Elmira is his first and only pastorate. He has

won the appellation of "Elmira's first citizens."

The Fourth Avenue Church, Louisville Ky. has called to the pastorate Dr. J. F. Fraser, of the First Church, Muncie, Ind. He accepts and will be on the new field soon.

Dr. L. O. Dawson has been pastor of the First Church, Tuscaloosa, Ala. 28 years, on entering his 29th year the church increased his salary \$1000.00.

Dr. E. Y. Mullins has just reached Louisville, Ky., from his trip around the world with Dr. Gambrell. The daily papers are giving extensive reports of their trip.

Dr. John D. Mell was re-elected president of the Georgia Convention and B. D. Ragsdale, Secretary. This is Dr. Mell's ninth year as President and Dr. Ragsdale's 26th year as Secretary. When a convention gets as good Secretary as the Mississippi convention has it is good to hold on to them. There is no better in the Southern Convention than Walton E. Lee.

The Tabernacle church, Chattanooga, Tenn., has called Rev. T. W. Calloway, of Macon, Ga. to succeed his brother, Rev. T. F. Calloway, who goes as evangelist of the Georgia State Mission Board. Rev. T. W. Calloway has accepted the Tabernacle church and will enter the pastorate March 1.

Evangelist E. S. P'Pool, of Hattiesburg, has just closed the greatest revival in the history of the church at Rossville, Ga. Rev. J. B. Tallant is the pastor. There were added to the church 159 members. After the church had raised all expenses and given to the Board they presented the Evangelist with a purse of \$200.00.

The recent meeting at the First church, Jackson, Tenn., Dr. S. E. Tull, pastor, was a great success. There were 101 additions to the church, and a budget of \$12,000.00 for the running expenses of the church.

The South Carolina Baptists raised during the last Convention year \$1,512,000 in actual cash. The convention

purchased The Baptist Courier at a price of \$24,000, to be paid in annual installments of four years. C. B. Bobo, a prominent layman was made President and Secretaries Allen and Kennedy were reelected clerks.

We are in receipt of a really nice weekly calendar which Pastor S. G. Pope gets out for his two churches. Merigold and Duncan. This is commendable.

Rev. R. A. Eddleman has decided to leave Belzoni, and will locate at Lambert, and will also preach at Tutwiler. His new work will begin January 1.

Rev. W. H. Morgan has resigned the care of the church at Leland and accepted a call to the First Church Marshall, Texas. We are constantly losing our best.

Rev. Sam Martin who left Hattiesburg recently has accepted work in Kentucky, and located at Middlesboro.

January 11, Rev. H. B. Taylor of Murray, Ky., will cross swords in a religious debate with J. L. Davis, a Campbellite of note. He had better be well up in the art of dodging or Taylor will expose his fallacies to a great degree.

A. E. Lassiter, of near Ledbetter church in Blood River Association, Kentucky, has accepted the East church, Paducah, and will enter the new work January 1.

A most beautiful Centennial Anniversary issue of the Christian Index has just come out. It contains 192 pages. Pictures of the prominent men of the denomination is shown in, also the two Theological Seminaries and their presidents, with the various Boards and their Secretaries.

Dr. E. Y. Mullins, after an absence of five months in the East, has taken charge of the work in the Louisville Seminary. There are now 325 men and 200 women taking the lectures. The trustees of the Alabama hos-

pital have located the institution at Selma. This seems to be a fine location for the hospital.

Rev. Cosby M. Roberson who recently gave up an army chaplaincy, has accepted a call to the Fork Union church, Va. He was located at Camp Nix.

Last Sunday night at the Clarksdale church the choir rendered a splendid service of song, solos, duets, quartettes and anthems. The pastor made a fifteen minutes talk on music, its ministry and effects.

The church at Durant has called Rev. S. G. Posey. It is hoped that he will accept.

Rev. W. T. Givens, of the First church, Princeton, Ky. has resigned and accepted a call to Salter, Mo. He will begin work in the new field January 1.

Revs. A. J. Smith, Ernest Baldwin, and C. F. Andrews were elected by the Executive Board of Texas, in a recent meeting. There were eleven general missionaries chosen. The meeting was constructive all the way through.

The Texas Baptists appropriates \$30,000.00 was placed to the ministerial education fund to be distributed in proportion to the number of ministerial students enrolled in the schools.

Rev. J. R. Jester, of Greenwood, S. C. recently conducted a great meeting at Glasgow, Ky. Pastor Pope A. Duncan is happy over the results. There were forty-two received for baptism.

The Florida Baptists have issued a paper, The Assembly Breeze. Secretary O. K. Armstrong of the B. Y. P. U. is the Editor-in-chief. It is a nice 12 page paper.

Pastor B. T. Kimbrough, who resigned the Eastern Parkway church, Louisville, Ky., has accepted the care of the Sligo church, Pendleton, Ky. They have a splendid building and the prospects are flattering.

THE CIGARETTE HABIT ONLY EVIL.

1. Detrimental to health.
Dr. J. H. Kellogg, of the Battle Creek Sanitarium, who has had the widest experience in dealing with sick folks as a specialist, writes thus: "The American stock is deteriorating, physically, mentally and morally. The causes are many. Among the most potent and direct are: The saloon, the brothel, and the cigarette. These three evils are the greatest causes of our growing national inefficiency. The cigarette is known to be an enemy of scholarship, of culture, of morals, of health and vigor, and yet it is tolerated, even encouraged. The millions of cigarettes now being fired at our soldiers will many a one hit its mark and will do its mischief. More American soldiers will be damaged by the cigarette than by German bullets."

U. S. Surgeon General Rixey reports: "The prevalence of tuberculosis in the navy is due chiefly to the use of cigarettes."

Dr. W. A. Shepherd, Colorado, says: "In my twenty-five years of treating tuberculosis exclusively, the time came when I refused to receive a cigarette fiend in my sanitarium unless he quit tobacco. Because the constant irritation produced by cigarettes on mucous surfaces of the lungs, neutralizes to a fatal extent any treatment that may be administered."

Surgeon General Sir W. D. Cubbins, in an annual report, stated: "In the interest of the army as well as the individual soldier the cigarette habit must be checked."

Dr. D. H. Kress is authority for this: "It is my confident belief based upon years of careful observation and study that tobacco is doing more to lower the efficiency of American young men than alcohol. All are agreed that tobacco smoking injures the heart, arteries and kidneys. The tobacco smoker is surely yet slowly committing suicide."

The report of a London military hospital superintendent says: "A patient returning to the hospital after a day's leave is often found with an irregular pulse, due to his smoking. This interferes with sleep and leads to a general lowering of vitality. The public should remember that a convalescent soldier is more like a young boy than a grown man in his power to resist nicotine."

Colonel Maus, of the U. S. regular army, wrote some years ago: "I can't give you the figures you ask, but I can say that young men are rejected yearly at West Point and Annapolis for undeveloped lungs and irregular heart action caused by the use of tobacco."

Dr. M. Lauden, of Franco, states: "It is the appalling testimony of a college of physicians, that 20,000 persons in our land die annually from tobacco poison."

2. It is Debasing to Morals.
No doubt many honorable men have smoked and retained their integrity, but the effects of this practice upon the morals of the young is most alarming.

The following testimony was given under oath at Montreal in 1914 before a committee appointed by the Canadian government:

Mr. W. L. Scott, who for seventeen years had been president of the Union of Children's Aid Societies for the province of Ontario, testified: "I am not a medical man, but I can say this—that our experience here in Ottawa is, in dealing with delinquent children, that practically all who come before the courts, or who are not casual cases, but repeaters, are cigarette fiends."

The Hon. F. X. Chosquet, judge of the Montreal juvenile court, said: "I have dealt with over 3,000 boys, and I regret to say at least 95 per cent of these boys smoke cigarettes."

Mrs. Rose Henderson, probation officer of the juvenile court, declared: "The smoking of cigarettes among the young is one of the most pernicious and terrible things that we have ever met. The children who come in there are many of them absolutely lacking in mentality, having no idea of moral conduct. Almost every boy we have coming into the juvenile court is all trembling, shaking and undersized."

Mr. Owen Dawson, clerk of the juvenile court, testified as follows: "I have been interested in the boys of Montreal for eight years, and I have tried to help, one way and another, about 5,000 boys since I came to Montreal; and it is interesting to note that I have never once succeeded in getting a boy to stop smoking cigarettes, although I have tried hundreds of times. I have got them to quit for a month or two, but they have always reverted to the cigarette. It seems to get hold of the boy to such an extent that he can never give it up."

Mr. Kyte asked, "Have you any knowledge of the proportion of girls brought before your courts who are cigarette smokers?"

Mr. Dawson replied, "I have no certain knowledge but I am credibly informed that about 60 per cent of the girls are cigarette smokers, and the majority are immoral girls, prostitutes; and the prostitute class are great cigarette smokers."

Mr. J. J. Kelso, who has been superintendent of neglected and dependent children of the province of Ontario for twenty-one years, stated: "In our work among delinquent boys, we find that these boys are all cigarette smokers."

The question was asked, "Is it not possible that a boy may become a cigarette smoker because he has criminal tendencies, rather than become a criminal because of cigarette smoking?"

"No; I think it is the other way—that the smoking of cigarettes leads to juvenile depravity; that if we could stop boys' smoking, we would prevent the tendency which eventually leads them to the commission of offenses. I believe that the cigarette habit creates a disposition to steal and weakens the will power. It also creates a desire for notoriety; and that tendency makes boys bravadoes, and makes them want to be burglars." He further said, "Girls of seventeen and eighteen



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who are living in bad houses all smoke cigarettes."—News and Truths.

ABOUT PRAYING.

I believe in praying for the sick, but when we pray they don't all get well.

I believe in praying for the sinners, and they are not all saved.

I believe in praying for our rulers, and some of them don't do to suit us.

I believe in praying for our enemies, yet we have them.

I believe in praying for them that persecute us and say all manner of evil against us; Still they do it.

We are bound to conclude that we are imperfect beings, and we can't have all things as we would like.

The thing for us to do is to become more and more submissive to God's will; then we can say Father, thy will and not mine be done.

Now I want to say I am in my seventy-first year and my health has failed me, so I am not able to do much at home nor abroad.

I want to ask through the Record all the good brethren to pray for me that I may regain my health and be able to give God and my country a few more years of good service

Yours truly,
G. L. MARTIN,
Scobey, Miss.

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By R. A. TORREY

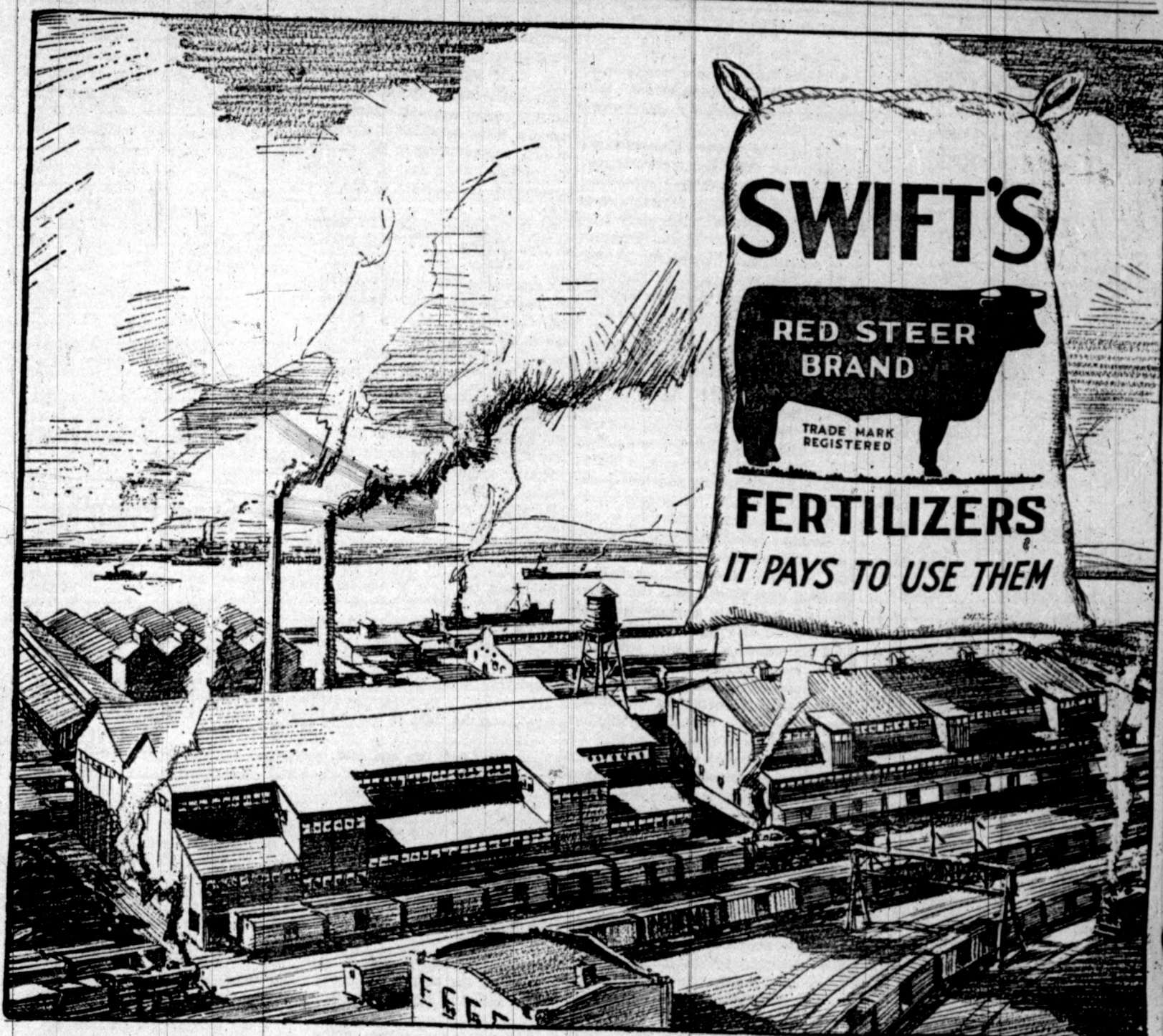
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SOUTHWESTERN SEMINARY NOTES.

Missions from several standpoints appears to be the keynote of the Seminary work thus far this session.

One of the events of missionary interest was the recent farewell for the Bagby family. The evening before their departure a reception and program was given. The early life and experiences of these honored missionaries were portrayed before a large gathering. Their sojourn here has been an education and an inspiration to our great student body.

Another missionary event was the week of lectures given by Dr. J. R. Sanders. He spoke twice daily. The large chapel was filled each time. Some of the evening lectures were illustrated, Dr. Sanders using his own slides. This man of trained mind and Christly soul has caused us to know and feel deeper about modern world missions.

Another special missionary service was held on December 10th. Pastor J. Frank Norris of the First Church, Fort Worth, was the principal speaker. His message was on "The Place of Prayer in Missions." We all left with a greater resolve to pray more for missions.

Preceding the address were some interesting reports on Seminary activities. The Seminary Missionary Band began the session with 64 members and now has 124. During October and November they have conducted a daily noon prayer meeting with an average attendance of 100; have given an evening program each week; and 16 groups in 33 outside meetings have been instrumental in leading 224 to volunteer for missionary service.

Pastor Peter Pawluk (student) for the Russian Church reported 5 services held by the Russian students each week; a weekly class for Russian working people; 3,500 tracts given; and 42 average attendance at Sunday school. The church numbers 25 members. Every unsaved Russian attending the services is given a Testament before he leaves. A most appealing fact was brought out by President Scarborough, that the two millions of Carpathian Russians had never had the Word of God in their own language, and that Pastor Fetter says that so far as he knows the only evangelical Christian from these people is now one of our students.

Superintendent W. A. Hancock, of the Practical Work Department of the Seminary reported for the same months, 9 evangelistic meetings held, 615 evangelistic services, 2,430 sermons and addresses, 324 Sunday school classes taught, 6,010 visits made, 1,122 professions, 525 baptisms, 20 Sunday schools organized, 18,000 tracts given, \$99,623 raised for 75 Million Campaign and \$127,000 total raised.

A new feature of the Seminary is the Spanish Department. The Lord seems to be thrusting this on us by the unsolicited coming of two Mexican brethren to us for training. They are now at work with their own faculty and curriculum. Word has come of others on the way. Pray for this work. There is a needy

field for Mexican work in our great Southwest without crossing the Rio Grande.

Dr. W. E. Farr of the Seminary Evangelistic force reports that he has just closed a great meeting at Okemoh, Okla. in which they received forty one additions to the church. One of the Public School teachers surrendered to the work of the ministry.

Dr. J. B. Gambrell has just returned from Europe. We had a great hour Thursday, 16th, as he told of his experience and impressions made on his trip. He is of the opinion that Catholicism is dead in Spain, and there lies one of the ripest fields for Baptists that he visited.

A. S. JOHNSON.

"Yes, he's a fine dog, Uncle 'Rastus, and I'd like to own him, but your price is a little high." "Bettah git 'im while yo' kin, Cunnel Hawkins. Mistah Peahpont Mawgan might want to buy him some o' dese days, den wah'd you be?"

GIVE JESUS THE RIGHT OF WAY. Give Jesus the right of way into your heart

Crown Him your Saviour and king; He will help you to do the Christians part, Wonderful power He will bring.

Give Jesus the right of way into your life

Crown Him each day and each hour. You will find that is more easy to live Because of His wonderful power.

Give Jesus the right of way into your soul

The holy of holies of life You will find it all easy when He takes control, For He will help out in all strife.

Give Jesus the right of way, Give Him the right of way. Strew the palm branches of joy Cast off the soil and the burden of sin. Let His Name your praises employ.

Power and praise, wonderful love Into your heart He will bring Give Jesus the right of way into your heart

Crown Him your Saviour and King. Tessa W. Roddey.

LITTLE JOHN WILLIAMS.

Drew, Miss.

On the morning of Oct. 15th, in the twilight hour, the spirit of little John Williams went back to God and heaven. For two weeks he had suffered and battled with an acute throat infection, unusual and deadly. A skillful operation and most constant and earnest medical attention and nursing failed to master the malady. A bright, handsome, loving and lovable lad of nine years, his going was a great sorrow to our entire town. The only child of Prof. and Mrs. W. G. Williams, their loss is all but irreconcilable. But sweetly they are resigned while the ever continue faithful to their Comforter. John was a dear, fine, sweet boy and is much missed from the community.

His friend and preacher, WEBB BRAME.

We are sorry to learn of the ill health of Secretary S. B. Rogers of Florida. He spent several months in John Hopkins for treatment. He seemed to be well on the way to recovery when new troubles developed.

Drs. Mullins and Gambrell state that there are 572 Baptist laymen in Roumania who have given themselves to evangelistic work in the following in the footsteps of Bros. Philip and Stephens of New Testament times.

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Jackson, Miss.

THE TEST OF TIME

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East Miss. Dept.

The Country Church.

A prominent pastor remarked the other day that the country church is the biggest institution in the world. This remark has been playing in my mind ever since. I have tried to weigh this matter from every angle and see if this remark about the country church is true; and if so, why so? I have about arrived at the conclusion that there is much truth in the remark. So let us see why this is true.

All must confess that the church of Jesus Christ is the greatest thing in the world. It is the only permanent organization that God instituted the family the Sabbath and civil government but these will all pass away with this age as they are only creatures for the present. The church will never pass, but will go through all eternity the Bride the Lamb's wife.

Again the church is the greatest, or biggest thing in the world because of its place and purpose in the world. It is the body of Christ. Of this body Christ is the head and the Holy Spirit is the soul. Its work is to save a lost world from sin and death and save it to life and Heaven. No other institution has this power or authority. Hence it is the biggest because of its big work—exclusively it's own under God's power and authority.

Then the country church is the biggest among the churches. This I say with no purpose or desire to disparage our great city and town churches. They are mighty forces for God and are essential in their way and place. But the country churches are more numerous, therefore they reach more people and people as a rule, of the type and class that are susceptible to the gospel's influence and power. As a proof of this statement we have but to show that nine-tenths of our preachers come from the country churches, nine-tenths of our missionaries and mission workers come from country churches and a large majority of the members who are influential and active in our city churches come from country churches.

I know one little country church where there are three young people who have responded to the call to serve anywhere the Lord wants them. I know some town churches not far off in good working order and doing good work from a financial and some other standpoints where not a single person has offered his services along these lines for years. Jesus seemed to take better among the country folks when here on this earth and it looks as if His Spirit finds pretty much the same thing true.

So the remark about the bigness of the country church must be true. And I am glad to see the country church coming in for more notice from our denomination. Many educated pastors are turning their work to country pastorates and country preachers are being recognized more and more as the "salt of the earth." When we neglect the country church, the country preacher

and the country people we destroy our seed-corn for future growing. Remember this truth if you forget all else.

I will close this with a brief word relative to our new Secretary of missions, Dr. Richmond B. Gunter. He is a country boy, reared, converted, baptized and ordained to preach in a country church twenty-five miles from any railroad and was pastor of four or five country churches in his native county of Leake, the only county in the state without a railroad, when he was elected Secretary to succeed Dr. J. B. Lawrence, who has made one of the best Mission Secretaries in the world, and I am sure he will succeed. I have known Bro. Gunter for years so I have a right to speak thus of him.

I feel that the country church has been greatly honored and elevated by the selection of this country pastor to the most important position in the state and I feel sure that our country churches will respond to this honor by giving him and the cause he represents the most hearty and active cooperation. We look forward to a realization of this fact.

NOTES AND COMMENTS.

Some one has shown the difference between salvation and heavenly rewards in the following words: "Our salvation depends upon what Christ has done for us and we accept it while our rewards depend upon what we do for Christ and he accepts it."

The church at Philadelphia is to celebrate the supposed birthday of Christ with a "White Christmas," or "White Gifts for the King." This is a new way, but possibly a better way to celebrate Christmas than the old way of giving worthless gifts to each other.

Miss Marie Dobbs is leader of the Helpful Club in Mathiston Baptist Sunday School. She and her noble band of young men and young ladies are arranging a present for every poor and shut-in person in and around Mathiston Christmas. "None shall be overlooked" is their motto.

Rev. F. M. Breland has been called to the group of churches in Newton and Scott counties consisting of Hazel, Conehatta, Sulphur Springs and Good Hope. It is not learned whether he will accept or not. He will have to give up Linwood, Mt. Sinai, Mt. Carmel and New Black Jack to accept.

Maben has called Rev. P. S. Rogers of Ackerman to serve the church in connection with the latter place for one-half time. It is not known that the arrangements can be made to secure him for the work. He is a good preacher.

Neshoba County rejoices that Rev. E. C. Hendrick has been employed as mission worker for that county for next year. He is doing a good work.

The writer held his closing services as pastor at Rock Branch church, near Union, Newton county, last Sunday. He has been there four years and finds good people and interested workers. He leaves them

with some regret. Rev. J. W. Rooker is the new pastor.
R. L. BRELAND.

FROM FLORIDA.

Florida Baptists held in Kissimmee, Dec. 5 to 9, their 66th annual Convention. Because of the central location the attendance was large.

Pastor Falls in his welcome address to the assembled messengers said, "We entertain you on the Harvard plan: We sleep you at night and eat you in the morning."

Our Seminaries at Louisville, Ft. Worth and New Orleans were represented by professors Davis, Evans and Beckwith, respectively and Florida has students in all three Seminaries.

Due to the fact that several State conventions met at the same date, our Foreign Board was not represented. Secretary Masters came with a glowing message from the Home Board. Dr. Moore represented the Sunday School Board and Dr. James the Education Board. The above six men were heard from, and within themselves could have constituted the speaking force of a strong convention. We heard them gladly.

Just across the street at the Methodist church the women held their convention at the same time. They were fortunate in having with them from Birmingham, Mrs. James President of the Woman's Missionary Union. She spoke more than once to both conventions and every address was chuck full of information, enthusiasm and hope for the future. Mrs. James is a very remarkable speaker.

Mr. W. W. Fineren, the unsalaried State leader of the laymen, had arranged a program for Sunday and Monday previous to the main convention.

Prominent on this program were the names of Editor Edmonds, of Baltimore, and Messrs. Henderson and Burkhalter, of Tenn. One could well afford to journey across the continent for the privilege of hearing such addresses as these three distinguished laymen delivered.

Florida Baptists have divided the State into five districts which are in charge of as many superintendents. The reports from these five field-workers thrilled the convention. They are wonderfully informing. During the year 3,400 baptisms have been tabulated, and many churches have not been heard from. The Boards report \$261,000 gathered and disbursed during the year. Florida is one of the few states that in due time over paid their first year's pledge to the 75 Million Fund. For uplift, outlook and real progress the year just closed has been by far the greatest in the history of the convention.

The proposed Baptist hospital has not been definitely located, but will perhaps go to Gainesville. The report from the Baptist Orphanage stirred our hearts and filled our eyes with tears. The serious illness of State Secretary Rogers cast a gloom over the convention. Many prayers were offered for his recovery.

Dr. J. L. White read a great report on Foreign Missions and spoke

eloquently of it. Missionary Entzinger in his thrilling address convinced us that Brazil is the most hopeful missionary field in the world. This scribe got in a word for Mexico, where our work is moving forward rapidly toward complete self-support and self-control.

Reader, I should be pleased to send you by parcel post a large package of Florida's gloriously delightful climate. Fresh fruits, flowers and vegetables 365 days in the year.

J. G. CHASTAIN,
Ybor City Station,
Tampa, Fla.

A BEAUTIFUL LETTER.

Here is a letter that was written by an eight year old girl to her mother and father after hearing a talk in school by the pastor on Honor Thy Father and Thy Mother. Of course it was written without any idea of publication, and it would perhaps be better that she not know it has been published. But others ought to know about it.

Union, Miss.,

December, 5 P. M., 1920.

Mr. and Mrs. W. N. McLemore,

Union, Miss.

Dear parents:—

I am so sorry I have ever sined and caused you sorrow. I will try to be better.

I want to tell you how I love you.

I will try to help you and do all I can from now on.

I am sorry because you do so much for me and still I had never thought of it. But I will try to think of it from now on.

You are so good to me that it makes me ashamed of my acts.

I would have let it pass on and would not have ever thought of it had not been for Brother Rogers talk to the school about "Honor thy Father and Mother." It pressed against my heart and lots of others. It helps to pay attention to the preacher. It comes from my heart that God sent that message to me. I will never forget it and will always love Brother Rogers for it.

I will ask you sorryfully to forgive me.

Your daughter,

IDANEL.

BABY.

Two little eyes has baby, eyes that are clear and true.
Mother, those eyes turn ever with trustful look to you.

Two little hands has baby, dimpled and soft and white,
Watch those little hands mother, see that you guide them right.

Two little feet has baby prone to go astray.
Mother those feet will follow wherever you lead the way.

One little soul has baby, white as the driven snow.

Yours is the sacred task mother, to guard it and keep it so.

Books for Long Winter Evenings

These long winter evenings furnish a fine opportunity for reading and study. We give below some books that every pastor ought to have.

BOOKS ON SERMON PREPARATION.

The Making of the Sermon, by Pattison	\$1.60
Preparing to Preach—By Breed	2.00
The Preacher, His Life and Work—By Jewett	1.50
Preparation and Delivery of Sermons—By Broadus	2.00
GREAT BOOKS OF SERMONS	
We Would See Jesus—By Geo. W. Truett	\$1.50
Evangelistic Sermons—By Carroll	1.25

S. S. LESSON HELPS 1921.

Tarbell's Teacher's Guide—Postpaid	\$2.10
Peloubet's Select Notes—Postpaid	2.10
Arnold's Commentary—Postpaid	.95
Terry's Gist of the Lesson—Postpaid	.43
Moore's Points for Emphasis—Postpaid	.43

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IN MEMORY OF LITTLE JOHN WILLIAMS.

On the morning of October 15th, the death angel entered the home of Mr. and Mrs. W. G. Williams, of Drew, and took away the sunshine and pride of their home. For it was then that Little John, their only child, gave up the fight he had so manfully maintained for two weeks against the ravages of disease and his little soul was welcomed into Heaven by the rejoicing angels.

Every attention was given John during his illness. The science of surgery and medicine were brought to bear upon his case with skill and daring. Friends were lavish in ministering to the comfort of the sick boy and distressed parents; while the father and mother labored untiringly for the recovery of the object of their devotion and their very life's ambition. But the disease was conqueror at last, leaving prostrate his loving and attentive parents.

John was just past his eighth year, a very short span for so promising lad. Yet he achieved mightily in those few years. He was loved and admired by all who knew him, for his manliness and gentleness were the marvel of all. Physically he was above the average, being a strong, robust boy, the very picture of health. His mental growth may be measured by his having attained the fifth grade in school

work. This grade he was successfully carrying when stricken ill. He also manifested a very keen interest in current affairs.

The devotion of Little John for his parents was something beautiful to contemplate. Rarely, if ever, is such tender love lavished upon earthly parents. What a rare experience was theirs.

The hearts of many friends are poured out in sympathy for these stricken parents in this trying time. May God increase their measure of faith and enable them to bear this heavy burden that has befallen them and in the richness of their experiences to sing His praises anew.

A. BENJ. KELLY,
Satoitio, Miss.

OUR APPRECIATION.

In the removal of Rev. and Mrs. J. J. Walker from this place, to take up their residence and work in Lawrence County, our community has sustained a loss which shall not soon be supplied. Bro. Walker, though a native Mississippian, spent a number of years, doing pastoral work in Louisiana, before coming to Tylertown, as pastor of churches in the surrounding country. He and his good wife not only endeared themselves to us by their warm hearted geniality and Christian kindness, but won our esteem because of their earnest labors in our Master's service. For the past year Bro. Walker has been doing much needed and important missionary work, in this and adjoining counties, for the State

Board. He is not one of your weak kneed, or milk and water sort of Christians. As some one has said, he is a Baptist from centre to circumference. He is not one merely by profession, either, as so many are. It means much more than many realize, to be a real Baptist. The Bible, our only discipline, is proof positive of that. Bro. Walker is not only a profound student of the Book, but has the courage to follow and proclaim its teachings without qualification. This latter characteristic is so deplorably uncommon today, that its presence challenges our admiration. There has been so much tact, diplomacy, and compromise employed in our churches, to make things run smoothly, and there are such weak and indefinite requirements of membership by the church, that it is difficult to tell where the church ends and the world begins. The religion of our Lord, however, is preeminently aggressive, and any other sort is a travesty of the truth. Because Bro. Walker is a capable and courageous exponent of the gospel message, and because he and his good wife practice as he preaches, I wish to congratulate the community, churches, and people with whom their lot is now to be cast. And if their pilgrimage shall at any time in the future, bring them this way, our latch-string is always on the outside to them.

ARTHUR WILLIAMS,
Tylertown, Miss.

A SUNDAY SCHOOL NORMAL

It was the writer's privilege to conduct a Sunday School Normal at one of his country churches a few weeks since.

The Normal was held at Central, a church of about sixty-five resident

members, five miles from Pickens. Our plan was to meet at 10:00 A. M., and dismiss at 3:00 P. M., giving about one hour for dinner. The teacher and each pupil brought his or her own lunch in the old time school way. The school ran for five and one-half days. We enrolled eleven and nine finished the Sunday School Normal Manual and passed the examination. The diplomas are to be presented as soon as they are received from the Sunday School Board. The school was not large, but we enrolled about one out of every six of the membership. We did not learn all there is to learn in the book, but we got new ideas about Sunday School work, and an inspiration and purpose to learn and do more.

Now, if you have read this far, let me state my purpose in making this report. What this pastor and church has done many other pastors and churches can do, and what they can, they ought to do.

Brother Pastor, your country members are not very busy now, it would mean much in many ways to carry them through such a course of study.

With very best wishes for a pleasant Christmas and a most prosperous and progressive New Year, I am

Yours fraternally,
BRYAN SIMMONS.